Complete – Revised

Special Laws for Females
(Haidh – Nifaaz – Istihaaza)

Flowers for Women

By

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(May Allaah protect him)

Table of Contents

Flowers for women 3
- Foreword 4
- Haidh - Nifaaz and Istihaaza 6
- Definition of Haidh - Haidh literally means ‘to flow’ 6
- A doctor’s view of Haidh 6
- The origin of Haidh 6
- Types of Haidh 6
- The laws of Haidh 7
- The laws regarding Salaat during the days of Haidh 15
- The laws of fasting during the days of Haidh 17
- The laws of Itikhaaf during Haidh. 21
- Tilaawat of the Quraan and Haidh. 21
- Zikr during Haidh. 25
- Haidh , Hajj and Umrah. 26
- Laws for entering the Masjid 29
- Laws of sexual relationships in Haidh. 30
- Talaaq and Iddat during Haidh 31
- The laws of travelling while in Haidh. 32
- Bathing after Haidh 38
- Miscallaneous Masaail for Haidh 40
- The Rules of Istihaaza. 43
  - Definition of Istihaaza. 43
  - Definition of Mustahaza. 44
- Laws of Istihaaza pertaining to Ibaadat. 48
- The Rules of Nifaaz 50
  - Definition of Nifaaz 50
- The Laws of Nifaaz and prayer. 54

Flowers for women

Islaam is a natural (way if life) and it has all the laws for living. From these, the laws of purity are of special importance.

Women, shy away from asking about these laws and do not get down to enquiring about them. Therefore it is a necessity to write about the correct laws so as to explain the valid laws of purity, Salaat, Fasting, Itiqaaf, reading the Quraan, entering the Masjid, Iddat, Jamaat etc.

With the Fazal (grace) and Karam (favor) of Allaah Ta'ala, Hadhrat Mufti Muhammed Naeem Memon Sahib.

(Supervision) and with the blessings and duaas of the respected Asaatiza (teachers) this Kitaab (book) has been (compiled).

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

Laws for females in the state of Haidh, Nifaaz or Istihaaza are not found easily.

The translation of this book in an easy to understand Question and Answer format aids the reader to study, learn and comprehend the laws.

The book defines Haidh, Nifaaz, and Istihaaza and explains the types and laws of Haidh. Laws regarding Salaat, Fasting, Itikhaaf, reading of Quraan, Ahadith, Fiqh, Duaas, Zikr, Hajj and Umrah in Haidh, Nifaaz and Istihaaza have been mentioned.

Some useful guidelines are presented to aid the student:-

1) The minimum duration of Haidh is 3 days and 3 nights;
2) The maximum duration of Haidh is 10 days and 10 nights;
3) The purity between 2 Haidh is 15 days and 15 nights;
4) The laws are applied not on mere suspicion;
5) Haidh will end the minute the clean pad was put on;
6) On the moment the Haidh was noticed the laws will apply;
7) All colours except white can be regarded as Haidh;
8) White when wet is not Haidh;
9) The colour when wet will be the deciding factor;
10) For Haidh continuous flow is not a pre-condition;
11) When no Haidh comes, it is sign of illness;
12) When performing Nafl then Haidh comes, one has to make Qadhaa thereafter;
13) Haidh starts upon witnessing not upon expectation;
14) Qadhaa is only made of the day on which she came out of Itikhaaf;
15) Can read Quraan with intention of Duaa not Tilawaat;
16) Qadhaa of a fast missed in state of Haidh will be necessary not of Salaat missed in the state of Haidh;
17) All rites of Hajj will be valid whilst the Tawaaf-e-Ziyaarat will be delayed to be performed in the state of purity;
18) Saee is the state of Haidh and Nifaaz is valid;
19) One can enter the state of Ihraam in the state of Haidh or Nifaaz;
20) One in state of Haidh cannot enter the Masjid;

May Allaah Jalla Majdahu accept the efforts of all who made this book see the light of day, may it aid many Females.
Request for Duaa
Mufti A.H. (Elias) (May Allaah protect him)
Masjid-e-Nabawi - 4/5/08 – 1428 - After Maghrib

That blood which flows from the loins, (vagina) of the women, are of three types:-

Haidh - Nifaaz and Istihaaza

As for Haidh, Nabi ρ stated that Allaah has written this out in the fate of the female progeny of Hadhrat Adam υ.

Definition of Haidh - Haidh literally means 'to flow'

The Shari meaning of Haidh is that blood which flows from the vagina of a woman without any illness or (Wilaadat – at the time of child birth). Which is commonly called (Monthly menstruation) and it is also called Haidh.

A doctor's view of Haidh

A leading doctor, Dr. Jalaani writes that Haidh is that blood which comes from a woman (in good health) on a monthly basis and is red or reddish in color. This blood does not gather, it smells and changes due to it coming from the womb and it surrounding areas by mixing with wetness. With the coming of Haidh comes it denotes a girls maturity.

The origin of Haidh

When Hadhrat Hawa τ ate the fruit from the forbidden tree thereby disobeying Allaah, then Allaah made her get Haidh and from that time till today females will continue to experience Haidh.

Some people are of the opinion that the laws of Haidh only originated since the Bani Israel. According to Hadhrat Abdullah bin Masood τ from a chain of narrations from Abdurrazaak there is a narration that the male and females of Bani Israel performed Salaat at the same place and in these gatherings the men and women used to strike up relationships. Then Allaah stopped the women from coming to Masjid because of their menses. This prohibition was not a punishment but due to wisdom.

Types of Haidh

A woman experiencing Haidh is called a 'Haidhah'. There are 3 types of Haidhah.

1) Mubtadiah. A woman experiencing Haidh for the first time (first timer).

2) Mu'taadaah. There are two types of Mu'taadah.

    1. Mutafaqah - a woman with a regular habit

2. Mukhtalifah - a woman with no fixed habit. In some months she may bleed for 3 days, in some months six days and sometimes longer.

3) Mutahayyarah. That woman who has forgotten her habit. The laws of Haidh follow.

The laws of Haidh

1. Question: Is there any special time for Haidh or not?
   Answer: Yes the time for Haidh is specified.
2. Question: What is the duration of Haidh?
   Answer: The minimum (least) period of Haidh is 3 days and 3 nights.
3. Question: Why is the minimum for Haidh 3 days and 3 nights?
   Answer: The limit of 3 days and 3 nights is to establish whether the blood is from the vagina or from other places.
4. Question: What is the maximum duration for Haidh?
   Answer: The maximum duration for Haidh is 10 days and 10 nights.
5. Question: If a woman bled for less than 3 days and 3 nights or more than 10 days and 10 nights then this is not Haidh. What is it?
   Answer: If a woman bled for less than 3 days and 3 nights or more then 10 days 10 nights then it is not Haidh but Istihaaza.
6. Question: For bleeding to be regarded as Haidh is there a specific age for the person to have reached, before the bleeding can be regarded as Haidh?
   Answer: Yes the minimum age for bleeding to be regarded as Haidh is 9 years or older. If a child experiences bleeding before the age of 9, it will NOT be Haidh but it will be regarded as illness (Istihaaza).
7. Question: What is the minimum age for the beginning of Haidh?
   Answer: There is no minimum age for Haidh because this will depend on the weather of the place where one lives. In hotter climates a girl may reach the age of puberty between 9 and 11 years. In moderate climates between 12 and 16 years and in colder climates from 16 to 21 years old.
8. Question: Similarly, is there any age stipulated for the ending of Haidh?
   Answer: Yes, the maximum age for Haidh is 55 years, because generally a woman does not have the strength to (lose blood) after this age. However, if a woman is strong and experiences Haidh according to her normal habit and it is (red or black) then it will still be regarded as Haidh even if she is 57 or 58 or older.
9. Question: If a woman is not strong but still bleeds according to her normal habit then will it be regarded as Haidh or not?
   Answer: If a woman is weak and experiences bleeding as per her normal habit then even if she is 60 years it will still be regarded as Haidh.
10. Question: If a woman experiences bleeding before the age of 9 and after the age of 60, what will it be called?
    Answer: If a woman experiences bleeding before the age of 9 or after the age of 60, then this will be called Istihaaza.

11. <u>Question</u>: The blood of Haidh is red. Can any other color also be regarded as Haidh?
    <u>Answer</u>: <u>Yes the blood of Haidh can be five other colors besides red.</u>
    <u>A. Black B. Yellow C. Muddish D. Green. E. Pink.</u>
12. <u>Question</u>: Besides theses colors, is the white discharge that flows from the same area also Haidh?
    <u>Answer</u>: Some jurist's state that which matters is what overwhelms the brown at the end of Haidh, but research states that it is a sign of the end of Haidh.
13. <u>Question</u>: Is there any limit of time from the end of one Haidh to the beginning of the next.
    <u>Answer</u>: Yes the <u>period of purity between</u> 2 Haidh (periods) is <u>15 days and 15 nights.</u>
14. <u>Question</u>: What is the maximum period that one may be clean between two Haidh?
    <u>Answer</u>: There is no limit to the maximum period of cleanliness between two Haidh. Some women may be clean for a month and others for even a year or two.
15. <u>Question</u>: When do the laws of Haidh start applying to the person who has started experiencing Haidh?
    <u>Answer</u>: The laws of Haidh will start from the moment that the blood comes from the inner area to the external surface of the skin. It does not have to go further than this for the laws to take effect because flowing is NOT a necessity for Haidh.
16. <u>Question</u>: If a woman has a suspicion that her Haidh has started, then can she regard herself as experiences Haidh?
    <u>Answer</u>: No, because for Haidh, Nifaaz and Istihaaza, <u>the laws do not start being applied on the basis of a mere suspicion.</u> The fatwa is on that which is clearly evident.
17. <u>Question</u>: Some women feel intense pain in the area of the womb before Haidh starts and they know from this that Haidh is about to start. Can they stop performing Salaat because of the sign?
    <u>Answer</u>: No a woman CANNOT abandon her Salaat on the basis of this sign because Haidh only commences with the actual bleeding and NOT with a sign of pain etc. If she discards her Salaat on the basis of any sign besides bleeding, she will have committed a sin.
18. <u>Question</u>: If a woman placed a cotton wool etc in the vagina and the blood did not come out of it then will the laws of Haidh begin or not?
    <u>Answer</u>: If a woman placed a cotton wool etc within the vagina and blood was not visible on the external of the cotton wool then the laws of Haidh will not apply. If the cotton wool was removed so that the blood came out, or it was visible on the external surface of the cotton wool, then only will the laws of Haidh apply. If a woman placed a cotton wool in the vagina at Zohr time and removed it at Maghrib time then only when she saw the inside of the cotton wool at Maghrib time Haidh is said to have started. If she stopped her Salaat

from Zohr then she has unnecessarily missed Zohr and Asr and she will have to make Qadhaa of these two Salaats after she becomes clean from Haidh. Because she only saw the blood or the blood only come out of the vagina at Maghrib time, then she should not read the Maghrib Salaat since it is not Fardh upon her.

19. Question: When do the laws of Haidh end?

    Answer: When a woman removes her pad etc and notices that it is clear, then Haidh will end from the minute she put the clean pad on. For example if she placed a clean pad at the time of Asr and removes it at Esha time and noticed that it was clean, then the laws of Haidh will have ended from the time she put the new pad on (i.e. Asr time). This means that she will have to make Qadhaa of Asr and Maghrib Salaat since she was clean from Asr.

20. Question: If a woman wakes up from her sleep and notices Haidh then from when will she start following the laws of Haidh?

    Answer: The moment that the women noticed the blood will be the time from which the laws of Haidh will apply. If she slept through Zohr and Asr time and only awoke at Maghrib time and then noticed the bleeding, then her Haidh will be calculated from Maghrib time. When she becomes clean she will have to make Qadhaa of Zohr and Asr. Also, note that it is sinful to sleep through Salaat times without a valid excuse.

21. Question: If a woman slept away and when she awoke she noticed that there was no blood on her pad, then when will her Haidh have ended?

    Answer: If a woman who is in Haidh (haaidhah) slept at one o'clock after putting on a new pad and when she woke up at Maghrib time then she noticed that there was no blood, then she should regard herself as Paak (pure) from the time she put the new pad on (i.e. at one o'clock) and after making Ghusl she should make Qadhaa of Zohr, Asr and Maghrib as well.

22. Question: If a woman generally bleeds for 7 days instead of 10 days then must she wait for 10 days or not.

    Answer: As I have explained earlier, the minimum period of bleeding is 3 days and 3 nights. Therefore a woman who regularly bleeds for 7 days should not wait for 10 days but she should make Ghusl and immediately start her Salaat on the 7th day. There is no need to wait for 10 days.

23. Question: If a woman normally bleeds for 6 days and suddenly in one month she bled for 8 days, must she start Salaat on the 6th or 8th day.

    Answer: If a woman normally bleeds for 6 days but in one month she bled for 8 days then she should only start her Salaat on the 8th day and she must now regard it as a change in habit.

24. Question: If a woman bled for 2 days then remained pure for 7 days then bled for 1 day, must she regard all these days as Haidh?

    Answer: Yes all these days are Haidh and Salaat will not be Fardh upon her for all these days.

25. Question: How will women who bleed only for 2 days miss Salaat for the remaining seven days? Is the law not that she should bath and begin Salaat

immediately upon becoming pure? Must she perform Ghusl and start normally or not.

Answer: For such a woman, she should only make Wudhu, since 2 days is not enough for Haidh therefore, she does not require Ghusl. She should merely make Wudhu and read Salaat and also make Qadhaa for the 2 days that she missed. When, after 7 days, she bled again and it is regarded as one completely flow. This means that all her Salaat are not counted and after 10 days she will have to bath and start Salaat again.

26. Question: If women bled for 3 days and 3 nights and then remained pure for 15 days and 15 nights and then again bled for 3 days and 3 nights, then what is the situation?

Answer: If a woman bled for 3 days and 3 nights, then this fulfills the requirements for Haidh and is therefore Haidh. The 15 days in between were pure and since this conforms to the minimum requirement for purity between two Haidh, it is regarded as a period of purity. Then the last 3 days and 3 nights again conform to the minimum days for Haidh and it is therefore regarded as Haidh.

27. Question: If a woman bled for one or two days and remained pure for 15 days and 15 nights and then bled for 2 days and 2 nights, then what is the ruling?

Answer: The 15 pure days are clear so there is no difference for normal purity. The 1 or 2 days bleeding does not conform to the three days required for the minimum of Haidh and therefore they are also not regarded as Haidh but they are days of purity as well. This means that all the days are of purity as they are not of Haidh. Therefore Qadhaa of every Salaat missed during these days should be made Qadhaa.

28. Question: If a woman bleeds for less days then her regular habit, then should she make Ghusl and start her Salaat or should she not?

Answer: If a woman bled for less days then her regular habit, then it is Mustahab (desirable) to wait for the last (makrooh) time of that Salaat (because perhaps the bleeding starts again during this time).

If she stops bleeding before her normal habit at the time of Esha, than she should wait till the end of Esha time (till ½ the night), than make Ghusl and perform Esha at its last time.

29. Question: Since the last time for Esha lasts till Fajr of the next morning, how should this be done?

Answer: Your question is good – the last time for Esha lasts till the entry of Fajr time. But after ½ the night has passed it becomes detested, that is (makrooh) thus specified up to that point. And this has been stated (by way of example). If Haidh starts at the beginning of Zohr time than it also fallows the same law. Ghusl should be made at the last time of Zohr. This delay is because of (possibility) i.e. all Salaats have this ruling that you have to delay the bath up to its last time.

30. Question: How does one calculate half night - from the entry of Esha time or from the setting of the sun?

Answer: You should calculate half the night from the sitting of the sun.

31. Question: Does a woman whose Haidh stopped at the regular time also have to wait until the end of the Salaat time or does she make Ghusl at the Mustahab time of Salaat?
Answer: A women who stopped at a regular time need not wait for the end of the Salaat time because her Haidh has stopped at its regular time and the rule for delaying the Ghusl is for that woman who has stopped bleeding before her set time because she may start bleeding again.

32. Question: If a women has a 5 day habit and her period of cleanliness is 15 days but because of her using some medication, she starts bleeding at a different time, then will it be regarded as Haidh or not?
Answer: If a woman starts bleeding out of her normal time because of some medical intake then it will NOT be regarded as Haidh but Istihaaza.

33. Question: Here bleeding not on time because of medical intake has been regarded as Istihaaza. What about that Haidh which comes after the clean period, but not according to habit. Will it be Haidh or not?
Answer: Any bleeding for 3 days and nights or more, AFTER the clean period of 15 days and nights will be regarded as Haidh because the full period of cleanliness had elapsed and the full period of Haidh has occurred. This will not depend on whether it is according to habit or not.

34. Question: What if the bleeding continues for the full Haidh habit or a day longer will it still be called Haidh?
Answer: If it continues for more than 3 days and up to 6 days it will still be classified as Haidh even if medicine was taken during this time because it satisfies the minimum amount of days for Haidh.

35. Question: In the same way if a woman has no fixed habit, then how many days will be of Haidh?
Answer: Such a women with no fixed habit will regard the total bleeding as Haidh weather it is 5 or 7 days. If she bleeds for more than 10 days than she should take the account of days of the month previous to this Haidh as her Haidh and the rest as Istihaaza.

36. Question: Does the medicine have to be one that is specifically for the bringing on of Haidh or could it be referring to any medication?
Answer: It refers to any medication whether specified for bringing on Haidh or any general medication.

37. Question: What if a woman bleeds from the 5th of every month to the 15th and in one month she bleeds from the 10th to the 20th which days are of Haidh?
Answer: Such a woman should take note that the beginning of her Haidh has changed from the 5th to the 10th

38. Question: If a women experienced red blood for 2 days and on the 3rd day (yellow) color then must she classify all as Haidh?
Answer: All these days will be regarded as Haidh because as we have stated earlier, there are 5 colors of Haidh and yellow is also a color of Haidh. So

remember that all colors are of Haidh to such an extent that up till the time you see white regard all others as Haidh.

This follows from a Hadith related by Hadhrat Ayesha τ, from Hadhrat Alqamah bin Alqamah (whose mother was a freed slave of Hadhrat Ayesha τ that women used to come to Hadhrat Ayesha τ with wood and enquire about the colour of Haidh.

Hadhrat Ayesha τ used to ask them not to rush until such time that they see completely white. From this we conclude that all colours except white can be regarded as Haidh. It is obvious that this was related from Nabi ρ.

39. Question: If a woman notices the discharge to be white when wet and yellow when dry then will it be regarded as Haidh or not?
Answer: It will not be regarded as Haidh because it was white when wet.

40. Question: If it was red or yellow when wet and white when dry then will it be Haidh or not.
Answer: As stated above, the color when wet will be the deciding factor and if it was red when wet then it will be regarded as Haidh.

41. Question: It is understandable that all the colors mentioned are of Haidh but why is green the color of Haidh?
Answer: Green is a color of Haidh because sometimes due to defect in food intake the blood turns green because of something one may have eaten. Therefore, any such bleeding will be regarded as Haidh if she is between the ages of 9 and 55, or else it will be Istihaaza.

42. Question: If a woman has reached the age of childlessness and then has green bleeding will it be regarded as Haidh or not?
Answer: A women who is older than 55 years and very old, than green blood will be the result of an ageing womb and it will therefore not be regarded as Haidh but as Istihaaza.

43. Question: What if an aged woman notices yellow or brown blood will it be Haidh.
Answer: Aged women should observe if she had this color blood previously during Haidh. If however, she did not have that color blood previously, then she should classify it as Istihaaza.

44. Question: A woman who has not experienced brown bleeding before becomes clean, assumes that her Haidh is over, takes a bath and even performs some Salaat and then notices muddy colored blood. She had no fixed habit .She used to bleed for 8 days, and then bled once or twice for 5 days. This time, on the 5th day she took her “Paak” (for purity) bath and on the 8th day she noticed a brown discharge. What must she do regarding her Salaat and fasting - must she repeat them or not?
Answer: In this question the women was correct in taking a bath when she did and she should regard the muddy discharge as Istihaaza. She does not need to take another bath.

45. Question: What must a woman do if she has a fixed habit but in one month she does not experience Haidh at all and only gets it in the next month? Must she regard the days on which her Haidh was due as Haidh or not.
    Answer: As we have explained earlier the days of cleanliness have no maximum, therefore she should regard these as clean days and none of these clean days should be regarded as Haidh.
46. Question: If a woman normally bleeds on the 10th of each month and suddenly bleeds on the 5th of a month will it be regarded as Haidh or not?
    Answer: As explained earlier, the minimum period of purity is 15 days. Since her period of purity is not less than 15 days she should regard her bleeding as Haidh and a change in habit and the fatwa is upon this.
47. Question: If a woman starts bleeding on the 1st of the month but the bleeding only increases (gains momentum) on the 3rd day and continues up to the 12th day then which days are Haidh and which are not?
    Answer: In this case the Haidh is counted from the 1st up to the 10th. On the 10th she should take a bath and start her Salaat etc. The remaining 2 days of the 11th and 12th are discharge of Istihaaza.
48. Question: If a women who has a fixed habit experiences the same situation as in question 47 then which days will be of Haidh and which are not?
    Answer: A woman with a fixed habit will regard the days of her habit as Haidh and the remaining days as Istihaaza.
49. Question: If a woman has a habit of 6 days and she stops bleeding then takes a bath and starts Salaat then starts bleeding on the 7th day again. What should she do?
    Answer: Since she has started bleeding within 10 days. She should regard the 7th day also as Haidh and when it stops within 10 days she should make Ghusl and start Salaat and regard this as her new habit.
50. Question: What if a woman with a 3 day habit stops bleeding after 3 days and observes whiteness for 3 days then bleeds again for 2 days then again sees whiteness, then what must she do?
    Answer: Such a woman will regard the whole 8 days as those of Haidh even though she stopped for 3 days since it will be regarded as one complete flow and it has stopped within 10 days.
51. Question: If a woman bled on the 1st day and after half the day she stopped bleeding, then she bled a little in the evening on the second day. On the 3rd day she did not bleed at all. On the 4th day she started bleeding in the morning and after 5 days she stopped bleeding completely. Is this type of bleeding regarded as Haidh or NOT?
    Answer: Such a woman should regard this as Haidh because in Haidh it is NOT a precondition that the blood has to flow continuously, nor that it should come in intervals. Therefore the whole period of bleeding will be regarded as Haidh.
52. Question: If a women experiences one day of bleeding in each month and remains clean for the rest of the month then is it regarded as Haidh or not?

Answer: the women should regard herself as clean for the whole month because the rule is that she has to bleed for 3 days and three nights in order for it to be regarded as Haidh. She does not have to perform Ghusl because bleeding for one day is regarded as Istihaaza and not Haidh. Only if she bleeds for 3 days or more will it be regarded as Haidh and then she has to take a bath before starting her Salaat. If she has missed any Salaat or Qadhaa after bleeding for one day only, she will have to make Qadhaa for it.

53. Question: If a women gets her Haidh on a specific day on each month but a day or two before her Haidh she has a white discharge, will it be regarded as part of her Haidh or not?
Answer: No it will not be regarded as part of her Haidh since it is not one of the colors of Haidh mentioned earlier.

54. Question: If a woman with no fixed habit bleeds for 5, 6, 7 or 8 days, how must she calculate her Haidh?
Answer: As long as she bleeds for 10 days or less, her Haidh will be calculated as the number of days she bled.

55. Question: If such a woman bleeds for more than 10 days than what would be Haidh?
Answer: In such a case, the women will consider her previous month's habit and consider those amounts of days to be Haidh. The remainder will be Istihaaza.

56. Question: If a woman who has no fixed habit such that sometimes she bleeds for 6 days sometimes 7 days and sometimes 8 days. Before this she bled mostly for 7 days but 2 times she bled for 8 days. The last time she bled for 6 days and then stopped. She then bathed but after half a day she began bleeding again for 2 days. Should she then wait a day or 2 after the 5th day even if she has stopped bleeding because she may start bleeding again as previously?
Answer: A women who has the problem as mentioned above should - if she has an overwhelming feeling that she may bleed again - wait a day or two and if she does bleed again she should regard it as Haidh. If, however, she does not bleed, she should regard herself as pure and make Qadhaa for the Salaats missed.

57. Question: A woman has a habit of bleeding for 10 days after every 15 days. What should she do if in one month she starts bleeding after 14 days, then became Paak again for 10 days and started bleeding again on the 11th day? What is the law in this case?
Answer: The woman will regard the 1st and last as Istihaaza (even though she bleed on them, it (i.e. the 15th day of cleanliness and the 11th day on which she bled again) will be regarded as Istihaaza. The middle ten days on which she normally bleeds will be regarded as her Haidh. She should therefore make Qadhaa of any Fast and Salaat missed during the days of Istihaaza.

58. Question: How does a woman who bleeds for the 1st time count her Haidh.
Answer: If such a woman bleeds for 10 days or less than all these days will be regarded as Haidh.

59. Question: If a 1st time bleeder bleeds for more than 10 days than how will she calculate her Haidh?

Answer: If a 1st timer bleeds for 10 days than all the days are of Haidh. If she bleeds for more than 10 days than the 1st 10 days are of Haidh and the remaining are of Istihaaza.

60. Question: Is the coming of Haidh a sign of weakness in a woman?
Answer: Remember this, that the coming of Haidh is a sign of health and good fortune. When no Haidh comes, then it is a sign of illness.

The laws regarding Salaat during the days of Haidh

61. Question: Is Salaat Waajib on the woman who experiences Haidh or not?
Answer: Salaat is not Waajib on the person in Haidh as it is forgiven.

62. Question: Why is Salaat not Waajib for someone in Haidh.
Answer: The reason for this is that the burden it will place on a woman will be severe. For e.g. if a woman bleeds for 10 days, then she will have to make Qadhaa for 50 Salaats and the Waajib of Esha which makes it 60. This will impose a very heavy burden on her and this is why Allaah has pardoned Salaat upon his female servants for this duration. There is also a Hadith of Hadhrat Ayesha τ wherein she says that in Rasul ρ's time, when any of the pure wives became pure from Haidh, they kept Qadhaa of the fasts but not of the Salaat.

63. Question: If a woman gets her Haidh while reading a Fardh Salaat then must she make Qadhaa of this Salaat or not?
Answer: Such a woman should terminate the Salaat because it totally forgives and she will not have to make Qadhaa of it later as well.

64. Question: If a woman gets Haidh while performing Sunnat Salaat then does she have to make Qadhaa of it or will it be forgiven as the Fardh Salaat was?
Answer: A woman who gets Haidh while performing Sunnat (or Nafl) Salaat will have to make Qadhaa of it because once intention is made for these than it is Waajib to complete her Salaat.

65. Question: Will a woman who gets Haidh while reading Nafl Salaat, have to repeat it or not?
Answer: Yes she will have to repeat it because Allaah has made Fardh Waajib and he has forgiven it as well. Nafl has been made Waajib upon one's self and therefore it is not forgiven and will have to be repeated if it was broken in any way. But if 4 Rakaats Niyyat was made only 2 Rakaats will have to be made Qadhaa.

66. Question: What if such a woman made intention for 4 Rakaats Nazr (vows fulfillment). Will she have to make Qadhaa of 4 Rakaats if during the Salaat Haidh started?
Answer: Yes, she will have to make Qadhaa of it.

67. Question: If she made 2 Rakaats already and got her Haidh while in her 3rd or 4th Rakaat. Will she make 4 Rakaats Qadhaa or only 2 Rakaats Qadhaa?
Answer: She will make only 2 Rakaats Qadhaa since Nafl Salaat is accounted for in two's and since 2 were already read, she will only have to make Qadhaa for the remaining two.

68. Question: What if such a woman made intention for 6 Rakaats of Nazr and Haidh started after 2 or 4 Rakaats than how much Qadhaa must be made?
Answer: In this case as well only 2 Rakaats Qadhaa will be necessary since only 2 Rakaats were accounted as a unit.

69. Question: After 2 or 3 hours of Haidh it was established that the woman is in Haidh. If she read Salaat etc. during this time what will it be regarded as.
Answer: Any Salaats read will not be counted during this time and nor will there be Qadhaa for it. But if the Salaats were Nafl Salaats and it was firmly established that Haidh had started during the Nafl Salaat, then 2 Rakaats Qadhaa become necessary.

70. Question: If a woman with a 7 day habit bled for 7 days and then stopped and took a bath and performed Salaat and after a day she started bleeding again. What will be the condition of the Salaat read during the clear day?
Answer: All her days up to the 8th will be regarded as Haidh and her Salaat will not be counted.

71. Question: If a woman bleeds on the 5th of each month and in this month she did not bleed on the 5th but stopped her Salaat in the expectation of her Haidh and her Haidh did not come. Will the Salaats thus missed be forgiven or not?
Answer: Such a woman will have to make Qadhaa of the Salaats missed. In fact she ought not to have missed these Salaat since Haidh starts upon witnessing the bleeding and not upon expectation of it.

72. Question: A first time bleeder bled for 2 days and then stopped for 4 days and then started for one day again. She understood the first two days to be Istihaaza since it was less than 3 days. She therefore read Salaat as normal for the next 4 days. Then she bled for another day. What is the position of those Salaat read on the 4 clear days.
Answer: Since all the days from the 1st to the 7th are regarded as Haidh her Salaat will not be counted.

73. Question: If a woman fasted on these 4 clean days will it be counted or will Qadhaa have to be made?
Answer: She will have to repeat them since those were the days of Haidh and fasting is not allowed during these days.

74. Question: If the last time of Salaat has entered but a woman has not yet performed the Salaat and Haidh started. Will she have to make Qadhaa of this Salaat or not.
Answer: The Salaat will be forgiven and she will not have to make Qadhaa even though it is not desirable to postpone ones Salaat until so late.

75. Question: If she postponed the above Salaat due to laziness, will it still be forgiven?
Answer: Yes, it will still be forgiven because since there was still time left for the Salaat, she could have read it if Haidh did not come. Therefore it is forgiven.

76. Question: If Haidh starts during Salaat then should she complete the Salaat or not?

Answer: The moment she notices bleeding or is certain of it, she has to abandon the Salaat.

77. Question: If she started her Salaat in the last time and Haidh started should she make Qadhaa of it or not?
Answer: No, this Salaat (Qadhaa) will not be incumbent on her.

78. Question: If a woman bled for less than 10 days then will the last Salaat have to be made Qadhaa or not?
Answer: If she has that much time to have taken a bath, dress and read Takbeer-e-Tahreema then she will have to make Qadhaa of that Salaat. She should first make Ghusl and then make the Qadhaa.

79. Question: If there is even less time that that described above, then will Qadhaa of that Salaat still be Necessary?
Answer: If there is only 5-10 min left then the Qadhaa will also not be necessary because in that time a person cannot bath, change AND make niyyat.

80. Question: If she has that amount of time in which to comfortably bath, change and make her intention, but she deliberately delays to do so than what is the situation. ?
Answer: In the above case the Qadhaa for that Salaat becomes necessary. Also to deliberately delay the Salaat makes one a sinner and this is related from a Hadith when Rasul ρ said that the person who deliberately delays his Salaat even though he makes Qadhaa later on, will burn in Jahannum for one 'Huqab' which is equivalent to 1000 years in this world with this calculation, one year is 320 days and one day in the Aakhirat is 1000 years than one Haqab is 2800000 years.

81. Question: if the bleeding continues for full 10 days and then will the last Salaat also be forgiven?
Answer: If there is enough time to say only "Allaahu Akbar", then she will have to make Qadhaa of the last Salaat after she becomes pure.

The laws of fasting during the days of Haidh.

82. Question: Why is fast to be made Qadhaa during Haidh when Salaat is not?
Answer: The reason why fasting is to be made Qadhaa during Haidh is that the difficulty is not as great as Salaat in doing it. Also it is Fardh for only one month a year and therefore it can be made comfortably. Even if one keeps one Qadhaa Fast a month one may comfortably complete all ones Qadhaa of Haidh before the next Ramadan. This is why Qadhaa Fast has not been forgiven and Salaat has been forgiven.

83. Question: If a woman starts bleeding during a fast then must she keep Qadhaa for it or is it forgiven?
Answer: She will have to keep Qadhaa for it as Haidh breaks the Fast.

84. Question: If a woman experiences Haidh while fasting, then can she eat or drink?

Answer: If Haidh started while one was fasting than ones fast is broken and therefore one may eat and drink because one is going to keep it as Qadhaa later on.

85. Question: If one bleeds during a fast than some woman say that one should not eat and drink during that day. Is this correct?
Answer: No it is not correct. When one's fast is broken one may eat and drink. One should not do so in public

86. Question: It is permissible to eat and drink when one is in Haidh but should one not refrain from doing so out of respect for Ramadhaan if one finds no difficulty in doing so?
Answer: It is better to eat and drink something during Haidh even if one does not find it difficult to do so. One should do so with the understanding that to do so is Thawaab. But do not eat in front of everybody.

87. Question: Can one fast during Istihaaza or does one have to forgo the fast as in Haidh?
Answer: It is necessary to fast while in the state of Istihaaza because a woman is regarded as pure during this time.

88. Question: Is the coming of Haidh before or after Zawwaal significant. Some women say that if Haidh comes before Zawwaal one may eat and drink during the day but if it comes after Zawwaal, than one must not eat and drink. Is this correct?
Answer: No, it is not, the law for Haidh whether before Zawwaal or after Zawwaal is the same. One may eat and drink in both cases.

89. Question: If Haidh started a little while after Sehri, must one remain the entire day as a fasting person?
Answer: Even if Haidh started a little while after Sehri, ones fast is broken and eating and drinking is allowed. One will have to keep Qadhaa later on.

90. Question: If a person becomes "Paak" during the day in Ramadhaan, will ones fast be valid?
Answer: No, it will not. However, it is Waajib to remain as a fasting person if one does become Paak during the day of fasting.

91. Question: If Haidh started during a Nafl fast, will one have to keep Qadhaa of it or not?
Answer: Just as Nafl Salaat, the fast will also have to be kept as Qadhaa.

92. Question: If a girl attained maturity (i.e. for the first time) in the month of Ramadhaan, then can she eat or drink anything or not?
Answer: If a girl started bleeding for the first time in Ramadhaan, then she will have to remain as a fasting person AND she will not have to make Qadhaa of this fast.

93. Question: What if such a girl did eat and drink during her first bleed in Ramadhaan?
Answer: Even if such a girl ate or drank, she will not have to make Qadhaa for it later on.

94. Question: What about the remaining days of her Haidh. Does she have to make Qadhaa of them or not?
Answer: The laws for the remaining days of her Haidh are the same as for other women. She should eat and drink and out of respect for those who are fasting not to do so in public. She will also keep Qadhaa of these fasts later.

95. Question: If a woman started bleeding for the first time during a Nafl, Waajib or Sunnat fast. What will the laws be for Qadhaa?
Answer: Even with these fasts, one will not have to keep Qadhaa.

96. Question: Will a woman who accepts Islaam during a day in Ramadhaan, have to keep Qadhaa of the fast of that day?
Answer: She will only have to keep Qadhaa of all fasts AFTER the day on which she has accepted Islaam.

97. Question: If such a woman was from the people of the Book and she was fasting according to her previous religion, then what will the ruling be?
Answer: The answer is the same as before since she will now have to keep fast etc. according to the Shariat of Islaam.

98. Question: If one starts bleeding while making a Qadhaa fast then must one make one Qadhaa or two?
Answer: In this case, only one further Qadhaa must be made for the fast one originally intended.

99. Question: If a woman took an oath to keep a specific number of consecutive fasts and starts bleeding while doing so, then what must she do?
Answer: In this case, she should start making Qadhaa all over again. (Therefore it is essential to take note of one's days of Haidh when doing so).

100. Question: If a woman makes a vow that she would complete a certain number of fasts continuously and she starts bleeding after completing only some of these fasts, then what must she do?
Answer: If the vow was for ten to eleven fasts then she must do so during her period of cleanliness. If she did not specify continuity then she may keep the remaining fasts only.

101. Question: What if a woman vowed to keep fast for one whole month. She will not be able to keep this without being interrupted by her Haidh. How must she complete her vow?
Answer: She must fast on all the days of the month on which she was Paak (pure) and keep Qadhaa of those she missed because of Haidh in the next month.

102. Question: If a woman becomes Paak during the night, then what about her fasts during the next day?
Answer: If she becomes Paak at such a time that leaves her enough time to become pure and not even enough time to say Takbeer she has to keep fast.

103. Question: If she does not even have time to bathe, will fast still be incumbent on her?
Answer: If there is so little time, then she will have to keep the fast. Intention NOT purity is a necessity for fasting.

104. Question: If she becomes pure after ten days and there is no time left to even say Takbeer, will the fast of the next day be incumbent upon her?
Answer: She should keep fast the next day even if there was no time to say Takbeer, and make Ghusl on the next day.

105. Question: If a woman became Paak at night and kept the next day's fast, but did not make Ghusl during the entire day, will this fast be valid?
Answer: Her fast will be valid but she will be a sinner with regard to the Salaats that she missed because of the delay in taking Ghusl.

106. Question: If a woman with a fixed habit knew that she will be Paak in the morning, and therefore made an intention and kept the fast even though she only made Ghusl in the morning, then is her fast valid or not?
Answer: Since she only became Paak after the fast had started, she will have to make Qadhaa of it because she was not in the condition to validate the fast.

107. Question: If a woman whose Haidh has not yet ended makes an intention at night to fast the next day, then what is the ruling?
Answer: Since her Haidh has not yet ended her fast will not be valid and she will have to keep Qadhaa of it later on.

108. Question: If a woman becomes Paak after Asr Salaat, does she have to perform Taraaweeh Salaat or not.
Answer: Just as all other Salaats become necessary for her so does Taraaweeh.

109. Question: If it is not good to gargle while fasting, how can one complete the Fardh Ghusl while fasting?
Answer: Rinsing the mouth will suffice during fasting. One does not have to gargle for fear of the water going down the throat. However, some Ulema have said that one should gargle immediately after sunset before Iftaar.

110. Question: A woman became Paak shortly before sehri and she did not make Ghusl but made intention and started fasting. Will her fast be valid even though she was not Paak at that time?
Answer: Since Haidh ended before the starting time for fasting, her fast will be valid even though purity was reached later. This same rule applies to Janaabat.

111. Question: If a woman fasts after Haidh or Janaabat but does not make Ghusl during all those days, is her fasts valid or not?
Answer: Since cleanliness is not a precondition for fast, her fasts will be valid but her sin for missing so many Salaat (for which cleanliness is a precondition) is great and Qadhaa and Istighfaar will have to be made for them.

112. Question: Can a woman postpone the Haidh in Ramadhaan by means of medication so as not to miss any fasts, and maintain continuity of Ibaadat?
Answer: It will only be permissible if there are no side effects which will affect her health.

113. Question: If the use of such medication causes allergies or stops the Haidh for longer than necessary, or causes it to flow excessively, - will it still be permissible to use?
Answer: Under these conditions, it will not be permissible.

The laws of Itikhaaf during Haidh.

114. Question: Is it permissible to perform Itikhaaf during Haidh?
Answer: No it is not.

115. Question: What must a woman do if she started her Itikhaaf during cleanliness but then started bleeding?
Answer: She has to terminate the Itikhaaf immediately and make Qadhaa of only the day on which she came out of Itikhaaf.

116. Question: Must she make Qadhaa of Nafl Itikhaaf as well?
Answer: If she made a full days intention with fast, then she will have to make Qadhaa. If she made intention only for a short while, then she will not need to make Qadhaa.

Tilaawat of the Quraan and Haidh.

117. Question: Can a woman in Haidh read the Quraan or not?
Answer: It in NOT permissible for a woman who is in Haidh or Nifaaz to read the Quraan nor even to recite any Aayat of the Quraan.

118. Question: Can a woman in Haidh or Nifaaz read only one Aayat or less than one Aayat of the Quraan?
Answer: For a woman who is in Haidh or Nifaaz to read even less than one Aayat is Haraam.

119. Question: What if she reads the Quraan without the Niyyat of Qiraat (Tilaawat)?
Answer: If she utters "Alhamdulillah" in appreciation or "Bismillah" before eating etc, and she does not read with the intention of Qiraat, then there is no harm in it.

120. Question: What is the law regarding the utterance of small Aayats whilst speaking?
Answer: The utterance of a small phrase such as (oh?) is not Haraam but permissible.

121. Question: What about uttering such phrases in praise of Allaah or as Duaa?
Answer: It is not forbidden to recite these and to touch them is permissible, for example if a person reads "Alhamdulillah" or "Rabanna aatina"- till "naar". This is permissible as it is with any Aayat with the Niyyat of Duaa. There is no sin in it. Similarly – one many also read Duaa-e-Qunoot or Kalimah Tayyibah or Durood Shareef or taking Allaah's name or making Istighfaar or any other Wazeefah such as La-Howla-Wa-laQoowataa illah billah etc. – as long as it is read as Duaas BUT not Tilaawat or Qiraat.

122. Question: If anyone reads these out of respect without any sound but only in the heart, then is it permissible?

Answer: There is nothing wrong with the reading of these in the heart. In fact, one should read this out of respect in the heart. Some women feel it incorrect to even think about these Duaas in the heart. Although it is about Allaah and the Rasul, it should not be totally forgotten.

123. Question: If a woman in Haidh uttered one syllable of the Quraan, will it still be sinful?
Answer: If such a woman uttered even one such Quraanic Aayat as Tilaawat, then it will be sinful but if it was NOT done with the Niyyat of Tilaawat then it will not be sinful?

124. Question: If a woman accidentally utters such Aayaat and then realizes that she is in Haidh and stops reading then will it also be sinful?
Answer: No, it will not.

125. Question: What is the ruling regarding the recitation of the four Qul's and Aayatul Qursi?
Answer: It is not permissible to read these.

126. Question: Is it permissible for a woman in Haidh to read Surah Le-elaafi Quraish at times of fear of the enemy or for not getting transport?
Answer: It is not permissible for a woman in Haidh to do so.

127. Question: If one read these Duaas in the heart and not by utterance, will it be accepted or will there be a reward for it?
Answer: Yes.

128. Question: Can one read the 99 names of Allaah while in Haidh or Nifaaz?
Answer: Yes one can.

129. Question: Just as the female Muallima can read the Aayats in short pauses, can the pupil do the same while in Haidh?
Answer: Yes, such a pupil may also read in the same way.

130. Question: Can a female teacher hear the recital of her pupils while in Haidh or Nifaaz?
Answer: Yes, she can.

131. Question: Can such a female listen to the Qiraat on the radio while in Haidh?
Answer: Yes, she can.

132. Question: How must a Haafizah remember her Hifz during Haidh and Nifaaz?
Answer: She may so, so by either listening to someone else or she may open the Quraan with a cloth and look at the words but she should not utter it with the tongue.

133. Question: Is it permissible for a woman in Haidh or Nifaaz or one without Wudhu to touch the Quraan?
Answer: It is not permissible for such a person to touch the Quraan whether they are touching the print or not.

134. Question: Is it permissible for such a woman to touch the "panjsurah" or not?
Answer: It is not permissible to do so.

135. Question: If any item has Quraanic Aayahs written on them, will it be permissible to touch them?

Answer: It is NOT permissible for a woman in Haidh or Nifaaz to touch any such paper or cloth or rupee.

136. Question: If such an item has a Quraanic Aayat then will it be permissible to touch only that area of the item which does not have any writing on it?
Answer: Yes, it is permissible to touch that area on which is not written or printed upon on condition that the area is big enough and the hand will not accidentally touch the Quraanic Aayats.

137. Question: If any money has a Quraanic Aayat on then, and they are kept in a bag can a woman in Haidh or Nifaaz touch the bag?
Answer: Yes, she can touch a bag, container or piece of clear paper which wraps a frame etc.

138. Question: Can such a woman touch a calendar or newspaper which has Aayat of the Quraan on it?
Answer: One cannot touch the Aayat on a calendar or newspaper BUT can touch the other parts of the calendar or newspaper.

139. Question: Can such a calendar can be touched which has Quraanic Aayats but the Aayats are written in big letters?
Answer: No, one cannot such a calendar.

140. Question: If Aayats are written on a paper (whether Duaas or not) is it permissible to touch the paper no matter how big it is?
Answer: If what is written on the paper are Duaas, then it is permissible to touch it. If what is written on it is not Duaas, then it is not permissible to touch it.

141. Question: If the Quraan Aayats are written on a covering then will be permissible to hold it or not?
Answer: If such a covering is in a wrapping which may be removed and is completely separate from the cover then it is permissible to touch that covering which the Quraan is in.

142. Question: Can a woman touch the Quraan while it is enclosed in a removable Juzdaan or covering which can be removed but currently attached?
Answer: No you cannot touch the Quraan with such a covering.

143. Question: Can she touch the Quraan with a cloth which is not attached on the body such as a shawl etc.
Answer: Yes, such a cloth which is not attached on the body can be used to hold the Quraan.

144. Question: If a woman in Haidh or Nifaaz is forced to touch the Quraan for some reason, then can she do so after making Tayamum?
Answer: Yes, she can do so in an emergency. (This is done when the bleeding has stopped and before Ghusl).

145. Question: If a woman saw any item on which Aayats are written or the Quraan itself fell down and she rushed to pick it up instinctively, and either forgot to take a cloth or could not find one nearby, will she be sinful or not?
Answer: She will not be sinful in this particular case.

146. Question: If a Quraan is in a purse or a bag, can the woman carry that bag while in Haidh or Nifaaz?

Answer: Yes, it is permissible to do so.

147. Question: Is it Makrooh to glance at the Quraan while Napaak?
Answer: No it is not Makrooh – it is permissible to do so.

148. Question: Can such a woman touch the Quraan or utensil having Quraan written of is with gloves?
Answer: No she cannot do so even if these are made of leather because the gloves follow the order of the hand.

149. Question: Can a woman touch the rope which holds a Taweez or a chain which holds a pendant with Allaah's name on it.
Answer: Yes, she can.

150. Question: If a Taweez does not contain Quraanic Aayats but only has certain duaas or names of Allaah, then what is the law?
Answer: It is permissible to do hold.

151. Question: Can such a woman wear jewellery with Allaah's name on it?
Answer: It is not suitable to do so to touch.

152. Question: Is it permissible to drink Zam Zam water or any other water upon which the Quraanic Aayats have been read?
Answer: Yes, it is permissible to do so.

153. Question: Can a person touch the Quraanic Aayats if they are written in Urdu or Persian or any other language?
Answer: If the Arabic is not with it then it will be permissible, BUT to read a translation only without the Arabic is not good.

154. Question: Is it permissible to touch the marginal notes of Quraan where there is white and no Quraan written?
Answer: No, it is not permissible to touch.

155. Question: Is it permissible to touch the other divine scriptures?
Answer: All the other scriptures such as the Zaboor, the Injeel, and the Torah – which are not read anymore – it will not be permissible to touch the area where there are words written just as one does with the Quraan where words are not written, it is not Makrooh to touch. Some Ulema have classified the touching of these Books in exactly the same way as the touching of the Quraan, because to respect them is Waajib. However, this does not apply to those books which have been changed or altered or added to or reduced in any way.

156. Question: Is it permissible to touch other Kitaabs such as Fazaail-e-Amaal (teachings of Islam) or Hayaatus Sahaaba, Behesti Zewar and Mazaahire Haq?
Answer: Yes, it is permissible.

157. Question: Is it permissible to touch those Tafseer Kitaabs which have the Original Quraan with it?
Answer: In this case one must see whether the Quraan content is more than the Tafseer, such as Tafseer-e-Usmaani etc. Then it will NOT be permissible to touch it. If the Quraan is less, such as Tafseer such as Ma-aariful Quraan, then one can touch the Kitaab, but not those areas where the Quraanic Aayats are printed.

158. Question: Can one touch the Fiqh and Hadith Kitaabs?

Answer: It is Makrooh to touch these Kitaabs. It is best to touch them with a shawl etc.

159. Question: Can one in Haidh write Quraanic Aayats at all?
Answer: It is not permissible for her to write the Quraan since this will be regarded the same as touching it.

160. Question: If the Aayat is a Duaa then can she write it with the intention of Duaa?
Answer: Whether she makes intention of Duaa or not, both will be Makrooh.

161. Question: Can such a person write only the translation of the Quraan?
Answer: It is Makrooh to do so since the Original Quraan will not be with it.

162. Question: Can such a woman touch the Rihal (wooden stand for keeping the Quraan)?
Answer: Yes, she can.

163. Question: If a woman in Haidh hears a Sajda verse must she make Sajda or not?
Answer: No, it is not Waajib on her.

164. Question: If such a person made the Sajda-e-Tillawat then will she have to repeat it after Ghusl and cleanliness?
Answer: No, it is not necessary for her to do so.

165. Question: If one in Haidh read a Sajda verse then will it be Waajib for the listener to make Sajda?
Answer: Yes, it will.

166. Question: If a person who is not in Haidh or Nifaaz but she has not yet made Ghusl, , says a Sajda verse then is it Waajib for her to make a Sajda or not?
Answer: Yes, it is Waajib for her to make a Sajda.

167. Question: If such a woman as above hears a Sajda verse must she make Sajda?
Answer: Yes, she must.

168. Question: If a woman in Haidh hears a Sajda verse on the Radio or T.V, then must she make a Sajda?
Answer: No, it will not be Waajib for her to make Sajda.

169. Question: If such a woman did not utter the Sajda verse but she saw a Sajda verse and understood it in her heart then will it be Waajib for her to make Sajda?
Answer: No, it will not be Waajib for her to make Sajda.

Zikr during Haidh.

170. Question: Can a woman in Haidh sit on the Musallaah and make Zikr?
Answer: Yes, as long as there is no danger of the Musallaah becoming impure.

171. Question: Which Zikr should a woman make at the time of Salaat?
Answer: It is Mustahab for a woman to make Wudhu at the time of Salaat and to sit at the place where she normally sits during Salaat and make Tasbeeh of the first Kalimah, Takbeer, Durood Shareef, Istighfaar and also other Duaas for the duration that it would have taken for her to read Salaat. This will keep her habit of Salaat, so that she will not find it difficult to start Salaat again when she becomes Paak.

172. Question: Can a woman in Haidh answer the Adhaan?

Answer: Yes, she can make any Duaa and also answer the Adhaan.

173. Question: Can a woman in Haidh or Nifaaz read Munaajaat – e – Maqbool etc?
Answer: Besides the daily Manzils, she may read the other sections of Munaajaat-e-Maqbool.

174. Question: Can one in this condition read the Manzil for protection against Jinn and other dangers?
Answer: No.

Haidh, Hajj and Umrah.

175. Question: Before going to Jeddah can the lady in Hajj adorn the Ihraam?
Answer: A woman who starts Haidh, before the days of Hajj, then she should make Wudhu or Ghusl and wear her Ihraam, make intention, read the Talbiyyah and proceed for Hajj. She does not have to read the two Rakaats for Ihraam.

176. Question: Can a woman in Haidh make Tawaaf of the Kaaba or not?
Answer: It is Haraam to enter the Masjid -e – Haram, or to make Tawaaf of the Kaaba during Haidh or Nifaaz.

177. Question: How is it for such a woman to make Tawaaf outside the Masjid-e-Haram?
Answer: Even if she does so outside the Haram, it will still be Haraam to do so.

178. Question: After becoming Paak from Haidh, which Tawaafs are necessary to perform and which are not necessary to perform?
Answer: A - The Tawaaf upon reaching Makkah Mukarramah, called Tawaaf-e-Qudoom, which is Sunnat. If one was in Haidh upon reaching Makkah, it will be waived for her and she will not have to perform it. If she became Paak before leaving for Mina, she can perform this Tawaaf but she does not have to do so and there is no Kaffaarah for it.
B - The next Tawaaf, called Tawaaf-e-Ziyaarat which is made on the tenth of Zil Hajj. This Tawaaf is Fardh and if a woman was in Haidh on this day, then she should delay this Tawaaf until she is Paak and then perform it. She has to perform this Tawaaf. She cannot leave this one out.
C - The third Tawaaf is the farewell Tawaaf made before leaving Makkah Mukarramah, called the Tawaaf-e-Wida, which is Waajib. However if a woman is in Haidh when this Tawaaf is due, it is waived for her and she can leave it out and go back home. She does not have to perform it.

179. Question: What if a woman cannot perform the Tawaaf-e-Ziyaarat on its time, must she give Damm or not?
Answer: She is allowed to do so after its time (i.e. after becoming Paak). There is no penalty for delaying this Tawaaf, for this reason.

180. Question: What if she becomes Paak on the twelfth of Zil Hajj just before sunset?
Answer: In this case, if there was enough time left to make Ghusl and perform at least four or more rounds of Tawaaf, and she did not, then Damm becomes Waajib. If there was not this amount of time then she will not have to give Damm.

181. Question: What if a woman was expecting her Haidh to start and she had enough time to do the above, but she did not, and her Haidh started, then should she give Damm or not?
Answer: If such a woman did not do so right up to the twelfth of Zil Hajj and her Haidh started, and she only became Paak after the days of Hajj, she will have to give Damm. If there was not enough time to perform four rounds of Tawaaf, then there will be no Damm. In both cases she will have to do the Tawaaf as well.

182. Question: What if a woman could not perform the Tawaaf-e-Ziyaarat because of Haidh and before she could do so she was forced to leave and go home because of the governmental law. What must she do?
Answer: Tawaaf-e-Ziyaarat is an important pillar of Hajj. Until this Tawaaf is performed, the Hajj is not complete, and neither does the wife nor husband become permissible for each other. If a woman cannot perform this Tawaaf on time, then she should postpone her stay until she becomes Paak and then perform this Tawaaf and then only should she return home. If she knows her return date, she should delay her return and perform this Tawaaf. If she returned without performing this Tawaaf, then neither is her Hajj complete, nor is she permissible for her husband. She will remain in the state of Ihraam. She will have to return and complete this Tawaaf. That person who returned without performing this Tawaaf, will have to return to Makkah and perform the Tawaaf, and give Damm for the extended delay.

183. Question: If a woman entered Madinah Munawwarah in the condition of Haidh then how will she perform her forty Salaats?
Answer: The completion of forty Salaats in the Haram, is MUSTAHAB for MALES only and not for females. Besides Madina Munawwarah, even in Makkah Mukarramah, it is preferable for the women to read Salaat in her own room.

184. Question: Is the Sa'ee of Safa and Marwa permissible for the woman in Haidh or Nifaaz, or not?
Answer: A woman can perform the Sa'ee in the state of Haidh or Nifaaz, whether it be for Hajj or Umrah. However, it is MUSTAHAB for her to do so after becoming Paak.

185. Question: Can such a woman do the Wuqoof on the plains of Arafaat on the ninth of Zil Hajj in Haidh?
Answer: She can perform this Wuqoof in her state. Cleanliness is not a pre - condition for this rite.

186. Question: What is the rule for a woman who gets her Haidh after donning the Ihraam for Umrah?
Answer: In this case she should remain in Ihraam until she becomes pure before performing Tawaaf and Sa'ee, because for Umrah, the Tawaaf has to be performed first and then the Saee. If she donned the Ihraam for Umrah and did not become Paak until the days of Hajj, then she should remove the Ihraam of Umrah and don the Ihraam of Hajj and perform the Hajj. The Umrah which was thus interrupted should be re - made later.

187. Question: Is the woman who removed her Umrah Ihraam as above, impermissible for her husband until she has redone the Umrah which she broke earlier, in the same way as one who has not completed the Tawaaf-e-Ziyaarat?
Answer: The woman who did not complete the Umrah as described will be permissible for her husband after her Tawaaf-e-Ziyaarat and coming out of the Hajj Ihraam. She will have to give Damm for breaking the Ihraam of Umrah and perform the Umrah again.

188. Question: In this question, the Umrah Ihraam was donned before Hajj. Is it necessary to always perform Umrah before Hajj?
Answer: There are three types of Hajj.
A – Hajj-e-Tamattu, before which Umrah is necessary.
B – Hajj-e-Qiraan, before which Umrah is necessary.
C – Hajj-e-Ifraad, before which Umrah is NOT necessary.

189. Question: What if Haidh starts during the days of Hajj?
Answer: In this case all the rites of Hajj can be performed except Tawaaf-e-Ziyaarat.

190. Question: If a girl saw her Haidh for the first time while making Tawaaf for Umrah, and because of ignorance, she completed her Tawaaf and Sa'ee in this condition, what becomes Waajib upon her?
Answer: This girl must not remove her Ihraam, but she must wait until she is clean and after Ghusl she should repeat her Tawaaf and Sa'ee. Since she tied her Ihraam in the state of immaturity, nothing becomes Waajib. (Manaasik, Mullah Ali Qari) If, however, she tied her Ihraam after she attained maturity, she will be answerable.

191. Question: What is the Shar'ee ruling for the woman who uses some medication to stop her Haidh during the days of Hajj or Umrah and completes her Hajj or Umrah correctly?
Answer: Although it is permissible to use such medication, why must women insist of doing so when all the rites of Hajj besides Tawaaf are permissible during Hajj and Umrah.

192. Question: If a woman wishes to keep fasts instead of making Damm-e-Shukr for the Hajj of Tamattu or Qiraan delayed in performing these up to the 7th of Zil Hajj, and was in Haidh during these days, then what is the law for her?
Answer: If she could not keep the fasts before the 7th, then Damm becomes Waajib upon her.

193. Question: What if she started her fasts earlier but due to Haidh, she could not complete all, what must she do? Can she keep the remaining after Days of Nahr due to incapacitation?
Answer: This order is the same. Or her Damm-e-Tamattu becomes Wajib (compulsory).

Laws for entering the Masjid

194. Question: Is it permissible for one in Haidh to enter the Masjid or not?
Answer: It is haraam for a woman in Haidh or Nifaaz to enter the Masjid.
195. Question: Is it permissible for one who is in Haidh or Nifaaz to stretch her hand in to take something out of the Masjid, while standing outside the Masjid?
Answer: Yes it is permissible because according to the Hadith Hadhrat Muhammad ρ once asked Hadhrat Ayesha τ to give him the Musalla (prayer mat); Hadhrat Ayesha τ said that she is in Haidh. Nabi ρ said that her hands do not have Haidh. Therefore it is permissible to put the hands in the Masjid.
196. Question: Can a woman in Haidh enter the Masjid because of some emergency or not?
Answer: If a woman in Haidh or Nifaaz has a serious emergency and she is forced to go into the Masjid. Then it will be permissible to do so. For example if there is no water (and no person to give the water from inside the Masjid) OR if she is being pursued by thieves or she fears the cold outside and there is nowhere else for her to gain safety from these in the vicinity OR if her door opens into the Masjid and there is no other way out but through the Masjid (then it will be permissible to do so.)
197. Question: Will it be in order if she goes to make Wudhu or not. Is Tayammum for a particular reason or should she only make Tayammum because there is no water or when water is harmful to the health or should Tayammum be made in any condition?
Answer: To enter the Masjid in Haidh or Nifaaz she will have to make Tayammum because Tayammum fulfills the need for Wudhu and Ghusl.
198. Question: Can a woman in Haidh go onto the roof of the Masjid or not?
Answer: It is haraam (forbidden) for a woman in Haidh etc to go onto the roof of the Masjid because the roof of the Masjid is part of the Masjid.
199. Question: What about a woman who lives on a house built on the roof of a Masjid (e.g. the Imaam's etc). She has to live in the house even during Haidh?
Answer: If, when building the Masjid, intention was made to build a house on its roof then because the intention was to build a house – it will be permissible for a woman in Haidh to stay there. If the intention was made to build for the Imaams (only) or anyone else then it will not be permissible for her to stay there since the intention classifies that area as a Masjid.
200. Question: In the same way – if for some reason a basement was built below the Masjid then what will the ruling be?
Answer: The answer is the same as that of the roof.
201. Question: What is the order when there is on top of or underneath the Masjid a library etc. or a hall for the gathering of women?
Answer: If at the time of building the Masjid the intention was made for that then it is permissible for the ladies to go there otherwise women in Haidh and Nifaaz cannot go there if no intention was made.

Laws of sexual relationships in Haidh.

Hadhrat Zaid bin Aslam, a Tabie, states that one person asked Rasulullaah ρ: “When my wife has her monthly Haidh then to what extent is it permissible in a married relationship?” Rasulullaah ρ said: “Wrap her body with a cloth and take benefit with the upper part.”

202. Question: Is it proper to have sexual intercourse in the condition of Haidh?
Answer: It is Haraam.
203. Question: Is it necessary to sideline the wife in Haidh?
Answer: It is ordered to not to be too close to her. Meaning, no sexual intercourse with her in Haidh, but all other acts are permissible like, to eat, drink, sleep, touch her body, which is above the navel. No benefit from under the navel to the knee. Touching and kissing other areas are permissible.
204. Question: Is it permissible to see that which is in between the navel and knee in the state of the nudity?
Answer: Not in the condition of Haidh.
205. Question: If one fears that one is going to be overcome by passion then should one sleep together?
Answer: It is prohibited and a sin.
206. Question: If a person has sexual intercourse with one’s wife thinking it is permissible – will the woman be sinful?
Answer: That person is a major transgressor and if he thinks it is ‘Halaal’ then will become a Kaafir. The woman should prevent him from doing such an act. If she is happy then she is also sinful.
207. Question: If a person knowing that is Haraam to have sexual intercourse in the condition of Haidh, will that person be sinful?
Answer: That person will be a Fasiq (sinner) for he has done a major sin. Should seek forgiveness and be regretful. If at the time of sexual intercourse the blood was red then it is Mustahab to give 1 Dinaar in Sadaqah, if brown then ½ Dinaar. 1 Dinaar equals to 4.364 gold.
208. Question: If a person held his wife or kissed her whilst she was in the state of Haidh, is Ghusl necessary or only washing of the hand or gargling?
Answer: Nothing necessary but if he ejaculates then Ghusl is necessary.
209. Question: If the woman’s blood stopped after 10 days and 10 nights then can she have sexual intercourse without Ghusl?
Answer: Yes, but Mustahab to have Ghusl.
210. Question: If the woman’s blood stopped before 10 days and 10 nights then can she have sexual intercourse without Ghusl?
Answer: There are two scenarios: 1.) If it stopped before her habit then it is not permissible until the habit completes. 2.) If stopped as per habit then make Ghusl or if one time of Salaat passes by then permissible.

211. Question: If blood stopped before 10 days and 10 nights and if one finds no water, then made Tayammum, can one engage in sexual intercourse?
Answer: Not until one performs Salaat or until one Salaat time passes by.
212. Question: If blood stopped before 10 days and if one finds no water then makes Tayammum and made Salaat then found water and did not make Ghusl then is it permissible to have sexual intercourse or not?
Answer: It will NOT be Haraam.
213. Question: Is it permissible to eat or drink the leftovers of a woman in Haidh?
Answer: It is permissible. Proof available in Ahaadith.
214. Question: If Haidh stopped at "Chast" time and did not make Ghusl, then is it permissible to have sexual intercourse?
Answer: One has to wait until Zohr time lapses.
215. Question: Similarly that if Haidh stopped a little before the rising of the sun that one is not able to make Ghusl and say Allaahu Akbar, then is it permissible to have sexual intercourse or not?
Answer: Not allowed until Zuhr time lapses or one takes Ghusl.
216. Question: Can the husband read Quraan whilst his head is on his wife's lap who has Haidh?
Answer: Yes, proof in Ahadith.

Talaaq and Iddat during Haidh

217. Question: Can the period of Iddat be gauged by the days of Haidh?
Answer: Yes – a woman who still gets Haidh and has been divorced, will remain in Iddat until such time that she experiences Haidh three times and that woman who has no Haidh – her Iddat is 3 months.
218. Question: What is the minimum duration during which Iddat after divorce can last?
Answer: The minimum period is according to the Hanafis 39 days. Because a woman who bleeds for a full 3 days and 3 nights after every 15 days will have 9 days of impurity and 30 days of cleanliness in between. Thus amounts to 39 days.
219. Question: What if a menopausal woman started bleeding during her Iddat period – then how will she calculate the Iddat?
Answer: She should restart the Iddat after the bleeding and count 3 months there from.
220. Question: What is the maximum amount of time that a woman may sit in Iddat after divorce?
Answer: There is no limit to the maximum of Iddat period for Haidh since a woman may bleed once and after 2 years bleed and then again after 1 year etc. So the maximum can go up to 5 years and 15 days.
221. Question: An immature girl started counting her Iddat in months but before 3 months she started bleeding, should she work on 3 months or on 3 Haidh, to calculate her Iddat?
Answer: She should count it on 3 Haidh.

222. Question: The Haidh started of a divorced woman but before the completion of 3 Haidh, the blood flow stopped, now must this woman complete her Iddat, if after 2 Haidh blood stopped, now only after 1 month will the Iddat end or not?
Answer: If this woman has reached menopause then Iddat will restart based on months but because Haidh stopped 6 months after then it will be classified menopause, for after 6 months another 3 months Iddat then if not menopause them wait for 3rd Haidh. Menopause age is 55, on condition stoppage of blood is after 6 months.

223. Question: A woman did not get her Haidh from the age of maturity up to the time of Talaaq. What will her Iddat be if she was 40 years old when the Talaaq took place?
Answer: Her Iddat will be 3 months.

224. Question: If a young woman does not get her Haidh at all or she experiences Haidh at very wide intervals, then must she count 3 months or is there some other Shari method of calculating it?
Answer: If a woman who never had Haidh since childhood is 30 years old then she is classified despondent and if after Haidh coming late it stopped or started again after a very wide interval then she will also be despondent in both these cases should count 3 months as her Iddat.

225. Question: If a woman was divorced during her Haidh, then is it counted and will she have to sit in Iddat?
Answer: Yes such a Talaaq will be valid, although it is an innovation to give Talaaq during Haidh. To calculate her Iddat she should not count per present Haidh but should count another three Haidh.

The laws of travelling while in Haidh.

A definition of travelling in Shariat: A person is regarded as being a traveler when he travels for a distance of 3 days on foot or on camel. Even though a person may sit on a train or other vehicle and cover this distance is one day, he will still be regarded as a traveler. Three days journey is measured as 47 miles or 78 kilometers. The measurement on sea and through mountains is separate. Thus 1 day journey is 26 kilometers, 2 = 52, 3 = 78, 4 = 104 Kilometers.

226. Question: If a woman in Haidh intends to travel 4 days journey (4 manzil) (104 kilometers) and leaves the house with this intention and after 2 days journey (52 kilometers) she started bleeding – then will she be regarded as being on journey or not. (i.e. will she read Qasr Salaat after becoming Paak or not. And if she stays at this place for less than 15 days then what Salaat must she read?
Answer: Since 52 kilometers is less than the Shari requirement for being a traveler (which is 78 kilometers) for this reason she will not be regarded as a traveler and after becoming Paak she should read full Salaat, from that moment on up to and after reaching her destination.

227. Question: If a woman travels to 2 or more towns and makes intention to stay for 15 days at each town then what is the law?
Answer: If such a woman was in Haidh when she left and became pure when she reached her destination then she will have to read full Salaat. If she became pure at such a place on her way which was still 3 days journey (78 kilometers) left then she should read the full Salaat on the way. When she reaches her destination, then she should read full Salaat because she made an intention for 15 days.

The other case is where she left the house when she was pure – but got her Haidh on the way and she became Paak also on this journey and there was still 5 days journey (88 miles) left - then she should read full Salaat upon reaching her destination because her intention was for 15 days.

If she left home while in Haidh but only became Paak after reaching her destination she should read full Salaat even if she stays here for less than 15 days. (because she travelled less than 3 days journey in a Paak state.) If she stays for more than 15 days than it is obvious that she has to read the full Salaat.

However, this woman should read Qasr Salaat at the beginning of her journey and if she starts bleeding and stops (later) while still on journey and her destination when she gets Paak is more than 3 days – then too she should read Qasr.

228. Question: If a woman was not in Haidh when leaving and she was going on a 6 day journey. If after 2 days journey – her Haidh started and after 3 days journey her Haidh stopped, then for the remaining one day must she read Qasr or not?
Answer: This woman will read Qasr Salaat after the stopping of Haidh. Even if the distance left was only one day journey (which is less than 3 days) because she started out as a traveler and was classified as one from the beginning.

229. Question: If a woman has Haidh and she embarks upon a journey of 15 days but her intention is to stop at one place for 10 days – another place for 6 days and another place for 4 days and if she becomes Paak while there is still 3 days journey left – then what Salaat must be read?
Answer: Such a woman must read Qasr Salaat while travelling but once she reaches her destination, she must read the full Salaat – because she is in the same town for 20 days but is only visiting different areas.

230. Question: If a woman reached her destination or less than 3 days from her destination and her Haidh started then what should she pray?
Answer: She should pray the full Salaat on journey and at her destination.

231. Question: What if such a woman wants to stay at her destination for only 12 days?
Answer: Such a woman falls into one or two cases:-
a.) If such a woman becomes Paak before 3 days journey (78 kilometers) to her destination – then she will read Qasr Salaat because she intends to only stay there for 10 – 12 days and for 15 days.
b.) The second situation is where a woman reaches less than 3 days journey away from her destination or she reaches her destination and then gets Paak

from Haidh – then she will have to read full Salaat on the way and upon reaching the destination.

232. <u>Question:</u> If a woman was not in Haidh when she left her home but she got her Haidh on the way and the distance to her destination is more than 3 days journey and the intention is to stay for 20 days in one city but to visit various areas for less than 15 days – then what should she read?
     <u>Answer:</u> Such a woman could have 2 conditions.
     a.) That she should pray Qasr on journey and upon reaching her destination she should read the full Salaat irrespective of how many days of her journey are left – because she made intention for 20 days.
     b.) If she becomes Paak upon reaching her destination then she should read full Salaat because she made intention for 20 days (more than 15). Even if there are less than this amount of days left, she should still read full Salaat and keep the fasts of Ramadhaan. In fact she should not miss them because she does not fall under the category of traveler, after reaching her destination. She will now be treated like a Muqeem (resident) with regard to fasting as well.
233. <u>Question:</u> If a woman was clean from Haidh on the day, she left for journey (a traveler according to Shariat) and made an intention to stay at her destination for 10 days (less than 15). On her way she experienced Haidh. What will the ruling be?
     <u>Answer:</u> In both instances (whether she reaches in a state of Paaki or whether she becomes Paak on the way) she will read Qasr all the time. (During the journey and the stay).
234. <u>Question:</u> If a woman leaves home while Paak and experiences Haidh on the way and makes an intention for less than 15 days – then she will perform Qasr Salaat. In the same way, if she makes an intention for 15 days or more than will it be alright for her to make an alternate intention of less than 15 days to read Qasr Salaat or not?
     <u>Answer:</u> She must read full Salaat – it will not be permissible for her to read Qasr Salaat.
235. <u>Question:</u> If a woman in Haidh becomes Paak while on journey and there is still 4 days left for her destination, but 2 days left for her own house. In this case what should she do?
     <u>Answer:</u> Such a woman should read full Salaat whilst on the remainder of this journey and on reaching her destination since it is 2 days journey from her home. Whether she is living in that home at this time is not relevant. Not only must her Salaat be read in full – but she will not be allowed to miss any fasts.
236. <u>Question:</u> Which house is not regarded as one's own?
     <u>Answer:</u> If you sold your house and moved on. If you are not permanently staying on your own, or at in-laws, or with your own parents. If you are even not staying for more than 15 days at a brother's, sister's, relative's house then you will be classified as a Musaafir. Fasting and Salaat will be like a Musafir.

237. <u>Question:</u> If a woman becomes clean from Haidh at a place which is 4 days journey from her destination but her own home is 3 days journey from here and she wishes to go away from this home towards 1 days journey – then what is the law?
<u>Answer:</u> This woman should perform Qasr Salaat from the moment she becomes clean till she reaches her home. And when she reaches her destination, whether her intention is 15 days or less, she will still perform full Salaat and keep her fasts.

238. <u>Question:</u> If someone reaches their own home on journey at such a time that after becoming Paak from Haidh there is still one day journey and after passing their home, 3 days journey or more is left of travelling to reach where they want to go, then what is the ruling for this woman?
<u>Answer:</u> This woman must read full Salaat after the Haidh stopped because there is less than 3 days journey to her home. After leaving her home on the remainder of the journey she should read Qasr because this journey is 3 days journey or more from her home. However, if she wishes to stay at the second destination for less than 15 days then she will continue to read Qasr. If she intends staying more than 15 days then she should read full Salaat and keep her fasts as if she is in station.

239. <u>Question:</u> If a lady did not have Haidh when leaving home but when she reached the station, or bus stop or airport, then Haidh started, then is she classified as a Musaafir (traveler) or not – (if her intention is to stay at her destination for more than 15 days)?
<u>Answer:</u> There are 2 parts to this question.
   a.) If the bus stop etc is within the area where she lives then she will have started her Haidh before her journey, because she has not yet left the boundary of her town. Therefore, if there is 3 days of journey still left when she becomes clean, then she will read Qasr or else not. If she reaches her destination she will read full Salaat because her intention was for more than 15 days. If she becomes Paak when there was less then 3 days journey left then she will read full Salaat from here.
   b.) The second case is where the station etc, is outside the boundary of her town in which case she will have got her Haidh while on journey, if she becomes Paak whilst on journey then she will read Qasr no matter how much journey is left (because she was classified as a traveler when leaving home and she was Paak at that point). When she reaches her destination she will read full Salaat because she stays there for more than 15 days.

240. <u>Question:</u> What if a woman with a similar journey wishes to stay at her destination for less than 15 days?
<u>Answer:</u> This also has two parts.
   a.) If the station etc was within her boundary then she will be considered Musaafir when leaving and therefore she was in Haidh when she started her journey. Therefore if she becomes clean when there is only 3 days and nights or less journey then she wishes to stay at her destination for less than 15 days then she should make Qasr Salaat there as well.
   b.) The second case is if the station etc is outside the boundaries of her town. In this case she will have started her journey in cleanliness. Therefore if she

gains cleanliness in the way and after she reaches her destination, she will read Qasr all the time because her intention was for less than 15 days.

241. Question: What if she reaches the station etc and her Haidh stops?
Answer: If the station etc is within her boundary then she will be Paak upon leaving and if her intention was for less than 15 days then she will read Qasr throughout (on journey and upon reaching her destination.)
If the station etc is within her boundary, then she will be Paak upon leaving and if her intention was for less than 15 days then she will read Qasr throughout (on journey and upon reaching her destination). If the station etc is outside her boundary then she will read Qasr if her journey is 3 day journey from her destination. She will also read Qasr once she reaches the destination if her intention is for less than 15 days. If her intention was for more than 15 days then she should read full Salaat upon reaching her destination.

242. Question: What if a woman becomes Paak while on such journey where it is extremely difficult (especially for women) to take a bath (in fact on a plane it is almost impossible to do so). Even by train it becomes difficult to do so. To occupy the toilet for a long time will also become a difficulty because it services the needs of all the travelers. Also outside there is a long queue (line waiting) and to stand on a moving train is also difficult. If under these conditions, will it be permissible to make Tayammum even in the presence of water?
Answer: Under these conditions, the woman in Haidh can make Tayammum and perform her Salaat but upon reaching proper bathing facilities she should take a bath and repeat all those Salaats.

243. Question: If she is in a train or on a bus and it stops at such a place where she can bath – then must she do so?
Answer: Yes, she should do so.

244. Question: If a person made a Tayammum because there was no water on the bus or train, then when one reaches home, must one make ghusl or wudhu or will the existing Tayammum (if it was not broken) still be valid?
Answer: Since Tayammum automatically breaks the moment one gains access to water, such a person should make ghusl or wudhu with water and then proceed with his prayers.

245. Question: If one made Tayammum in the absence of water while on journey and then one gains access to water, then should the remaining Salaat be made after making Ghusl with that water?
Answer: Yes, she should.

246. Question: Is only the starting and ending of Haidh taken into consideration only on the desired journey or after reaching the desired destination?
Answer: It is only considered during travelling and upon reaching the destination – there is no effort on the woman's condition of journey or residency. Whether she was in Haidh when leaving or not. Whether she intended staying 15 days or more or less. In every condition Haidh should be noted whether she was in Haidh on journey or NOT and how much of the journey is left upon expiry of Haidh.

247. Question: If a woman in Haidh stops bleeding in the last part of the journey when there is only 2 days journey left, then must the person read Qasr Salaat or full Salaat and fasts?

Answer: In such a condition, she should make full Salaat and fasts.

248. Question: If a woman in Haidh goes to a foreign country e.g. (America) after 2 days of Haidh – For example if a person left for America from Karachi at 6 'o'clock on Friday morning and when one reaches America then it is Zohr (Jumuah) time there and one becomes clean on Monday night. Will this be regarded as Haidh or Istihaazah?

Answer: Such a woman will regard her condition as Haidh because 72 hours have passed by Zohr time and 3 days have passed. Therefore she will read full Salaat and keep fasts.

249. Question: In the same manner if someone got Haidh on the first of a month at 8 'o'clock and on the 11th – one left for America in the morning and reached there at 2 'o' clock in the afternoon and by the evening it stopped. What rules will she follow?

Answer: This lady will follow the number of hours to calculate her Haidh (i.e. 240 hours) 10 days and nights expired on the 11th before 11 'o' clock. She should make Ghusl upon arriving and start reading Zohr Salaat when she lands. The bleeding that continued till the evening was Istihaaza. It is necessary for her to read all Salaat etc. till the evening since that bleeding beyond 10 days and nights was of Istihaaza.

250. Question: In the same way – if anyone got Haidh there (America) at Fajr time on Thursday and they left there on Friday night and arrived in Pakistan on Sunday morning at Fajr time and Haidh stopped then what will this bleeding be classified as?

Answer: Since the amount of hours is not (72) – the whole bleed will be regarded as Istihaaza and the woman should make Qasr Qadha for the Salaats missed while on journey. If she does not live in Pakistan and she intends staying there for less than 15 days then she should read Qasr here as well.

251. Question: If she started bleeding on Tuesday morning at 5 'o'clock and she started her journey at 2 'o' clock on Friday night and she reached Pakistan on Sunday morning at Fajr time. If after 6 , 7 hours of journey her Haidh stopped. What is the ruling for her?

Answer: She should perform Qasr while on journey (because after 6 or 7 hours – there is still 3 days journey left) Upon reaching her destination the rule applies – if she will remain there for less than 15 days then she should continue Qasr and if she intends staying 15 days or more – then she should read full Salaat.

252. Question: If Haidh started at Fajr time on Tuesday and she left on Friday and returned to Pakistan on Sunday at Fajr time and this is when she stopped bleeding then is this Haidh or Istihaaza?

253. Answer: This woman bled for more than 72 hours. Therefore her bleeding will definitely be Haidh. Hereafter she should take her normal habit into consideration.

N.B. In the same way – moving between any 2 countries would be calculated according to hours and not days. Then note the time of departure and the time of reaching ones destination because it is not always the case that what is one day in one country is the same time in the next country. It may be afternoon in one country and night time in the afternoon. **Therefore one should not work in days but in hours.**

254. Question: Is it necessary to make Tayammum or a bath if one stops bleeding on a plane, because the toilets are very small for taking a bath in (can one make Tayammum in the presence of water because of this difficulty). Also in far away journeys the Salaat times generally does not arise due to night journey.
Answer: In the above the situation, a person should make Tayammum at the time of Salaat and read the Salaat. And when they got home then should perform Ghusl and repeat these Salaat. If no Salaat time elapsed then upon reaching home perform Salaat.
255. Question: What if there is no water on the ship and one needs Ghusl, will it be alright to make Tayammum under these conditions?
Answer: In such a case a person should obtain water from the sea. This accessibility to sea water makes it necessary to make Ghusl and therefore one cannot make Tayammum.
256. Question: If a woman stopped Haidh at such a point at the end of a journey that there will be enough time to reach home and perform her Ghusl and Salaat – then can she do so?
Answer: Yes, she should do so and not make Tayammum.
257. Question: What if she has enough time to read Salaat after returning home but no time to make Ghusl then what must she do?
Answer: In such a case she should rather make Ghusl at the airport and read Salaat there.

Bathing after Haidh

258. Question: Is it Waajib to bath after Haidh and Nifaaz?
Answer: Yes, it is Waajib to both after Haidh and Nifaaz.
259. Question: How long after the bleeding stopped can one delay in taking Ghusl?
Answer: If a woman with a regular habit which is less than 10 days and nights stopped bleeding before her normal habit it is Waajib for her to wait till the Makrooh time of a Salaat before she makes Ghusl. The reason is that the bleeding may start again. Therefore, if she stopped at the time of Esha – she should wait until half the night before she takes a bath.
If a woman has a 10 days and nights habit and she stops according to her habit, she should immediately take a bath and start Salaat.
260. Question: If a woman had to take a Fardh bath and she did not do so and then she started bleeding then does she still have to take a bath?
Answer: In such a case she does not have to take her Janaabat bath (because Haidh is greater than Janaabat). Since Haidh is a greater impurity than Janaabat

she does not have to take Ghusl for it in Haidh. The bath she takes at the end of Haidh will suffice for both these impurities. One Ghusl will suffice for both impurities.

261. Question: If a woman completed her Ghusl but forgot to put water in the nose or to gargle- then must she repeat the whole Ghusl again.
Answer: No she does not have to repeat the whole Ghusl, she must only put water in her nostril and gargle. If she forgot – to do this later as well- then her Ghusl will not be in order because washing nostril and gargling are Fardh.
262. Question: If a woman forgot to gargle but later she drank water such that it touched inside her mouth – will she still have to gargle or not?
Answer: In such a case her Ghusl will be in order because her drinking water made it sufficient.
263. Question: If she washed her hair earlier and later took Ghusl then does she have to rewash her hair or will the previous washing be alright for Ghusl to be valid. Similarly if she bathed earlier and only washed her hair later – then will it be in order and if it is – how long can one delay between the two separate washings?
Answer: It will be in order so long as too much time does not elapse between the two.
264. Question: After Ghusl of Haidh of without any reason, a person did not cut their nails or remove the pubic hair, than what is the ruling?
Answer: The Ghusl will not be affected in any way.
265. Question: Many women consider it compulsory to cut the hair and nails after the Haidh bath. Is this notion correct or not?
Answer: It is not Fardh to do so after the Haidh bath in particular.
266. Question: If a woman does not cut her hair and nails after Haidh bath because in a few days time would be Jumuah (Friday) and she prefers cutting it then. What is the ruling?
Answer: Yes, it is good to do so.
267. Question: If one has nail polish on one's nails- there is Ghusl invalid (just as is the case with Wudhu)?
Answer: A person's Ghusl will not be valid – but it does not mean that the whole Ghusl has to be repeated. She should remove the nail polish and wet the nails. Similarly if dough etc. got stuck on the nails and one only discovered it after Ghusl – then one must remove the dough and wet the nails and the Ghusl will then be in order.
268. Question: What should a woman do if she needs to make Ghusl and she has only 3 jugs of water and there is no other water in the vicinity? Must she then make Tayammum?
Answer: If the jug is big or average size then she should perform Ghusl such that she uses a little water at a time and rubs it over her whole body in such a manner that no area remains dry. The remainder of the water she should pour over her whole body (because the water should flow on every part as this is the necessity for Ghusl) only wetting will be 'masa' (passing of wetness) but not Ghusl.

269. Question: If a woman in Haidh has no visible impurities on her hands and she dips her hands into some water – then will the water become impure?
Answer: No the water will not become impure.
270. Question: What if a woman stopped bleeding and at the time of making Ghusl – she dipped her hands (which had no visible impurity) into the water – will it be classified as used water – or will it be pure?
Answer: In this case- the water will not be impure but it is better for her to use a small container or a tap to take the water out instead of her hands.
271. Question: If a woman dies whilst in the state of Haidh then will be Waajib upon her or not?
Answer: Yes, Ghusl will have to be made.
272. Question: If a woman is martyred in the state of Haidh or Nifaaz then is Ghusl Waajib upon her?
Answer: Yes, she should be bathed because Ghusl is Waajib when the bleeding stops and with death, the bleeding does stop.
273. Question: If Haidh and Nifaaz had ended but the woman did not make Ghusl and died then will it be Waajib to make Ghusl for her?
Answer: Yes, it will be Waajib.
274. Question: Can a woman in Haidh or Nifaaz sit near a dead person?
Answer: A woman in Haidh, Nifaaz or Janaabat many sit near a dead person BUT it is better for her not to do so.
275. Question: Can a napaak woman sit near a dead person before the Ghusl is given or after?
Answer: In both these instances, even though it is permissible, it is better not to do so.
276. Question: If a man dies and there is no other male around to give him Ghusl then can his wife do so even if she is in the state of Haidh or Nifaaz and can she, under these conditions wear his Kafan as well?
Answer: Yes, under the conditions, both these actions i.e. Ghusl and Kafn will be permissible by the wife in Haidh or Nifaaz.
277. Question: Generally, water is not put into a dead person's nose and mouth. What happens if the dead person was a woman in Haidh or Nifaaz?
Answer: Although this is not generally done – it will be better in the above cases to take a cotton wool and wet it and wipe the nostrils and mouth with it.

Miscellaneous Masaail for Haidh

278. Question: What must a woman do with the pads (or cloth) used for protecting her clothing from the blood which flows during Haidh and Nifaaz etc?
Answer: She should not throw it anywhere but she should either dispose of it in the ocean or bury it.
279. Question: Why is the order of burial in the earth or the sea been given to impurity?
Answer: It is buried because it is a part of the human body and as such it should be respected.

280. Question: Can a woman wear the same clothes that she wore during Haidh, without washing them, (since there was no mark of blood etc. on it) and perform Salaat?
Answer: Since there was no impurity on the clothes – there is no harm in wearing the same clothes for Salaat.
281. Question: Is it necessary for a woman to wash the bed sheet, pillowcase, scarves and clothes which she used during Haidh?
Answer: It is not necessary to do so BUT if any blood or impurity got onto these items, then one will have to wash only that area which has been soiled. The whole item does not have to be washed.
282. Question: What is the ruling regarding cutting the nails during Haidh?
Answer: She should not cut her nails during Haidh because that part of the body would leave it in a state of impurity.
283. Question: What is the order of filing the nails during Haidh?
Answer: She should not file it because it is against the best course.
284. Question: What about those nails that breaks off on their own while one is working etc?
Answer: There is no sin in such nails breaking off.
285. Question: If a woman is in Istihaaza when should she cut her nails?
Answer: If she is sure that her bleeding is Istihaaza and not Haidh then she can cut her nails at any time.
286. Question: If, due to the cold etc. the skin from the central areas of the body such as the hands, legs or hips, start peeling. Is it sinful to pull these off?
Answer: If the skin started peeling on its own then it will not be undesirable to pull it off, but to start peeling it is against the best course.
287. Question: What if one wishes to take out a tooth during the days of Haidh because of difficulty?
Answer: It is permissible.
288. Question: Is it permissible to trim the ends of the hair during Haidh in order to increase the growth?
Answer: This is also Makrooh (i.e. against the best way)?
289. Question: Because hair comes out in combing it, will it be Makrooh to comb the hair during Haidh?
Answer: No, it will not be Makrooh.
290. Question: Is it permissible to use oil or surma during Haidh?
Answer: Yes, it is permissible.
291. Question: Is it permissible for a man to let his wife comb his hair etc. during her Haidh?
Answer: Yes, he can. It is proven from this Hadith. One day Hadhrat Ibne Abbass τ hair became disheveled. Hadhrat Maymoon τ asked what was the cause of this. He replied that Umme Amaara used to comb his hair and today she was in Haidh. She remarked: “Nabi ρ used to keep his head in my lap and I used to put my hands into the Masjid (this is the hands are not impure).
292. Question: Can a woman cook while in Haidh?

Answer: Yes, she can.

293. Question: Are the clothes washed by a woman in Haidh Paak (clean)?
Answer: Yes, they are clean.
294. Question: Can a woman in Haidh make "achaar". Many women believe very strongly that if a woman in Haidh makes "achaar", then it will go bad?
Answer: A woman can certainly make "achaar" while in the state of Haidh. She can add, remove etc. and there is nothing wrong with it. To say that the "achaar" will go bad is a bad omen. Whenever one has such a thought one should read the following Duaa because to make bad omen is linked to Shirkh. For this reason we should never see someone in a certain state and think of it as evil. "Allaahuma la yathi bil hasanati illa anta walaa yazhan bissayi aati illaanta wa laa howla walaa quwwata illa billa."
295. Question: What is the ruling regarding removal of pubic hair after Haidh?
Answer: First, she should make Ghusl, then remove all the unwanted hair, then pour water over the body again.
296. Question: On the day of performing Ghusl must the nails also be cut?
Answer: Yes, after Ghusl one should cut the nails.
297. Question: Can a woman marry in her days of Haidh?
Answer: Yes she can.
298. Question: What about those who insult them saying that relations have to take place or else the Walima cannot take place?
Answer: This is totally not the case. It is not a necessity for relations to take place between husband and wife before the Walima. All needs to happen is for there to be privacy. The meaning of private seclusion is that the husband and wife should stay in an area which is private and there is total privacy.
299. Question: Can a woman's testament be accepted during the Haidh?
Answer: Yes, because cleanliness from Haidh is not a pre – condition for being a witness.
300. Question: Can a woman sit on the Musallah during Haidh?
Answer: Yes, she can. In fact, it is advisable that she make Wudhu at the time of each Salaat and for the duration of Salaat, she should sit on the Musallah and make Zikr so that her habit for Salaat remains.
301. Question: Can a woman in Istihaaza make Masah over leather socks while on journey or while on station?
Answer: Yes, she can but only of at the time of putting on the Moza, she was absolutely clean and after that the bleeding started. Then she can make Masah. If she wore these socks while bleeding then she cannot make Masah because the condition of Masah is that it should be worn when totally Paak.
302. Question: Can she breastfeed her baby in Haidh or Nifaaz or Janaabat?
Answer: Yes, she can.
303. Question: Can a woman in Haidh or Nifaaz sit in Nafl Itikhaaf?
Answer: It is suitable for her not to make an intention of Itikhaaf because the condition of Itikhaaf is to be in a state of purity.

304. <u>Question:</u> Can a woman in the state of Haidh, Nifaaz or Janaabat prove relationships on the basis of suckle?
<u>Answer:</u> Yes, she can.
305. <u>Question:</u> Can a woman in Haidh going for an examination touch the test paper which has Quraanic Aayats?
<u>Answer:</u> Yes, she should hold the sides of the test paper.
306. <u>Question:</u> The examination consists of certain Quraanic Aayats and the person in Haidh has to write certain Aayats of the Quraans as answers. What must she do?
<u>Answer:</u> She should not write the Quraanic Aayats but she should write the meaning only.
307. <u>Question:</u> Is it permissible for a woman in Haidh to write the Duaas from the Quraan with the intention of Duaa and can she write these down without an intention of Duaa?
<u>Answer:</u> It will be Makrooh.
308. <u>Question:</u> What if a student studying Hadeeth had to relate a Hadeeth in which there are Quraanic Aayats or a few words from the Quraan. Can she then read these or not?
<u>Answer:</u> She should give her friend (who is clean) a chance to read that Hadeeth and she should read another one because she cannot read the Quraanic Aayat in Haidh.
309. <u>Question:</u> What about a paper on which Quraanic Aayat is written – even if it is not a Duaa and no matter how big the paper is?
<u>Answer:</u> If it is a Duaa – then it will be permissible to touch the paper (not the Aayat) but if it is not a Duaa – then it will not be permissible to touch it.
310. <u>Question:</u> What if a woman only realizes after reading one or more Salaats than she was in Haidh when she read them. Will she have to repeat the Sunnat and Nafl Salaat since it is Waajib to complete these Rakaats since it is Waajib to complete these Rakaats once started?
<u>Answer:</u> No, she will not repeat them because she was in Haidh when she started it and since cleanliness is necessary to start a Salaat, it can be understood that she did not start these at all.

The Rules of Istihaaza.

Definition of Istihaaza.

That blood which flows outside the period of Haidh or Nifaaz is called Istihaaza and this bleeding is caused when some vein has burst, because of some ailment. This flows out of the vagina and is sometimes less and sometime more and it does not remain in the veins but comes out. It is similar to a nosebleed just as a nose bleeds from the vein, in the same way Istihaaza also comes from a vein.

The blood of Haidh and Nifaaz has a smell, but not that of Istihaaza. The sign of Haidh and Nifaaz is that it has a limit but Istihaaza has no limit as to how long it will bleed. The

purpose of first is that the doors of Shaytaani confusion opens. For this reason women should during this period find it difficult to understand and fulfill her obligation of Salaat and cleanliness. This is proven by the following Hadith.

During the time of Nabi ρ there were some women who bled profusely to such an extent that one woman bled for 7 years. When this fact was told to Nabi ρ, he remarked that this was not Haidh but was a trick of Shaytaan's mischief that more blood than is habitual flows. The Shaytaan actually interferes with the womb of the woman and causes such a disturbance because of which the blood just flows to such an extent that it is more than what is usual.

Definition of Mustahaza.

A Mustahaza is that woman who bleeds more than the Haidh period or less than the Haidh period or more than what is naturally healthy.

There are 3 types of Mustahaza:-

1.) Mubtadeah;
2.) Mu'taada;
3.) Mutahayyara;

1.) Mubtadeah: That woman who started bleeding for the first time in her life and it did not stop flowing.

    Rules for a Mubtadeah
    The rules for such a woman is that she should regard the maximum of Haidh (i.e. 10 days and 10 nights) as Haidh and stop her Salaat etc. for these 10 days and for the remaining 20 days, she should regard it as clean days and then the next 10 days and 10 nights should again be regarded as Haidh. In this manner, the first 10 days of bleeding (depending on which day it started) will be regarded as Haidh and the remaining 20 days will be regarded as a clean period.

2.) Mu'taada: A woman who sometimes goes according to a fixed habit and sometimes it goes on for while.

    Rules for a Mu'taada
    When her Haidh goes past her habit this woman should observe whether her Haidh stops within 10 days and nights. If so then she will regard it all as Haidh. If it goes over 10 days, then she should count her normal habit as the days of Haidh and all the remaining days (even if it be within 10 days) will be regarded as Istihaaza. This means after her normal habit but before 10 days (since she had to wait during this period). These Qadhaas will carry no sin since it is beyond her control. But to stop Salaat even after 10 days and nights have passed is sinful.

3.) Mutahayyara: This refers to that woman who has a habit but she has forgotten her habit (she is called a Zalla or Nasiya)
There are three types of Muthayyara:-
   a. Muthayyara bil ard;
   b. Muthayyara bil waqt;
   c. Muthayyara bi lard wal waqt.

Muthayyara bil ard is that woman who had forgotten how many days she used to bleed for.

Muthayyara bil waqt is that woman who has forgotten whether her Haidh started in the beginning, the middle or the end of the month

Muthayyara bi lard and waqt is that woman who has forgotten all the above.

It is difficult to understand the Masaail pertaining to the laws of the Muthayyara and very few women come with that problem, and therefore for the fear of it becoming lengthy these Masaaail have not been discussed. However, if there are any problems in this regard – then one should go to an experienced Allaah – fearing Mufti in the area to sort it out.

311. Question: Does Istihaaza also have a specific limit like Haidh?
Answer: Yes, the limit of Istihaaza is less than 3 days and nights. For example if bleeding started at Fajr on Friday morning and stopped at Maghrib time on Sunday then it is regarded as Istihaaza because although 3 days had passed – 3 nights has not fully passed. Similarly if bleeding started after sunrise on Friday and stopped a little before sunrise on Tuesday then that is Istihaaza as well, because there was still a little time left for 3 full nights to elapse. Haidh requires that one bleeds for 72 hours or more and if one bled for any time less than this, then it is Istihaaza.
312. Question: Is there also a maximum period for Istihaaza as there is for Haidh?
Answer: There is no maximum limit for Istihaaza because from one clean period to the next could last for years and years. Similarly the bleeding period for Istihaaza could also last for years. What is important is that bleeding which continues for more than 10 days and nights is regarded as Istihaaza.
313. Question: If anyone bled before the age of 9 years then it is Haidh of Istihaaza?
Answer: Bleeding before the age of 9 years is not regarded as Haidh but as Istihaaza. Upon that is the Fatawa.
314. Question: What if a woman starts bleeding after her child bearing years?
Answer: Since Haidh does not happen after the child bearing years, this bleeding will be called Istihaaza. However, if that blood is pure red or black then it will be regarded as Haidh. If it is yellow, green or brown coloured, then it will be regarded is Istihaaza. However, if a woman normally experienced these colours during her Haidh, then it will also be regarded as Haidh. If not then it will also be regarded as Haidh.

315. Question: If a woman bleeds for 3 days every month. If she bleeds for more than 3 days in one month, then is this Istihaaza or not?
Answer: If a woman bleeds for more than 3 days but up to 10 days and nights, then she should stop Salaat and regard it as Haidh. If she continues over 10 days and nights then this is not regarded as Haidh but only the first 3 days and nights (according to her habit) will be regarded as a challenge then that will be regarded as a changed habit and this will be her 'new habit'. However, even if it goes over 10 days and nights by one moment, then only her old habit will be regarded as Haidh (i.e. 3 days and nights) she will have to make Qadhaa of all the Salaat and fasts she missed after 3 days and nights.

316. Question: If a woman bleeds continuously without stopping, then which days will be regarded as Haidh and which of Isithaaza?
Answer: Such a woman should think back clearly as to how many days did she bleed for the previous (the last time). That is the amount of days of each month she will regard as Haidh and the remainder as Istihaaza. For example if she only bled for 7 days of bleeding as Haidh and the remainder as Istihaaza. If she missed Salaat while bleeding she will have to make Qadhaa of all the days she regards as Istihaaza (i.e. after the 7 days of Haidh)

317. Question: A certain woman has a habit of bleeding for 4 days. Then in one month she bled for 5 days, then she bled for 15 days. What should she do?
Answer: Such a woman had a change of habit from 4 days to 5 days. Therefore in the month that she bled for 15 days, she should regard the 1st 5 days as Haidh and the remaining 10 days as Istihaaza.

318. Question: If a woman starts bleeding before 15 clean days have passed, what must she do?
Answer: That bleeding before 15 clean days have passed are of Istihaaza and not of Haidh. She should perform Salaat and fast since she is not in Haidh. For example, a woman bled for 5 days and then after 14 clean days, she bleeds again, then because 15 clean days have not passed, she should regard the 15th day as Istihaaza, yes if it continued for more than 15 days and remained so for 3 days and nights, then that will be regarded as Haidh (i.e. the 3 days after the 15th clean day.)

319. Question: What if a woman bled for 1 or 2 days before and 1 or 2 days after the 15 clean days?
Answer: Both these bleeds (i.e. before and after the 15 clean days) will be of Istihaaza and not of Haidh because the minimum for Haidh is 3 days and nights.

320. Question: What if such a woman bled for more than 3 days before and after her 15 clean days?
Answer: In this case both the bleeds will be of Haidh, because 3 -4 days fulfill the minimum for Haidh.

321. Question: What is the law if the bleeding starts before 15 clean days have passed?
Answer: This bleeding is called Istihaaza and all Salaat have to be read. If any has been missed then they have to be replaced.

322. Question: What if after bleeding for 1 or 2 days there is no bleeding for 15 days then what is the rule?

Answer: The 2 days of bleeding are Istihaaza and any Salaat missed during these days must be made Qadhaa.

323. Question: If a woman bled for 1 or 2 days then must she make Ghusl and then read Salaat or not?
Answer: Such a woman does not have to make Ghusl because it is not Waajib to make Ghusl after Istihaaza. She should make Wudhu and perform the Qadhaa of the Salaat missed as well as do the other Salaats.

324. Question: What if a girl gets her Haidh for the first time and bleeds for 15 days?
Answer: If a girl starts bleeding for the first time and it stops within 10 days and nights then that will all be Haidh and her habit. If it goes further for 15 days then the 1st 10 days and nights will be Haidh and the remaining 5 days will be Istihaaza. On the 11th day she should take a bath and start Salaat. Her habit will be 10 days and the remaining 5 days will be of Istihaaza.

325. Question: If a woman in Istihaaza is able to put a cottonwool etc. to stop the bleeding or to lessen it, then what is the rule?
Answer: If such a Mustahaza (one experiencing Istihaaza) can do so then it is Waajib for her to do so. If the bleeding stops in this manner then she will not remain a Mustahaza.

326. Question: If a woman stops the blood flow, by cotton wool or any other way, what will come under what order?
Answer: Such a woman will no longer be a Mustahaza because she is no longer Mazoor, she can now read her Fardh, Nafl and Qadhaa Salaat and if the blood still does not flow from the cottonwool then she can even read the next Salaat without a fresh Wudhu,

327. Question: That woman who does not bleed while sitting, but when she stands she starts no longer remains a Mustahaza but if she gets up to make Qudhu, then the blood will flow and her Wudhu will break. In this instance, can she make Tayammum if there is no one available to help her make Wudhu?
Answer: Such a woman who is capable of using cottonwool etc. to stop the bleeding will not be able to make Tayyamum.

328. Question: What if she cannot prevent the bleeding. Must she then make Qadha of the Salaat?
Answer: If despite her efforts she cannot control the bleeding, then she should read the Salaat and there will be no need for Qadhaa.

329. Question: What if a woman has two separate ailments which jointly cause her to be unable to keep her Wudhu for the required time. Such that, when she has enough time from one Napaaki, then the other Napaaki is caused and thus she cannot read her Salaat.
Answer: Such a lady will be regarded as a Mazoor and she will perform a fresh Wudhu for such Salaat.

330. Question: What if a woman bleeds, outside her Haidh period, for such a while that she only has 5 or 10 minutes for Salaat?
Answer: She will not be regarded as Mazoor because in order to qualify for the laws of Mazoor, the handicap has to be continuous for one Salaat time. If later it

has intervals she will not still be Mazoor but to start being Mazoor, one has to have had a continuous problem.

331. Question: Why does a person be classified as Mustahaza when she bleeds for less than 3 days and nights or more than 10 days but this does not have to be continuous? What is the difference?
Answer: The laws for Mustahaza are based on 3 days and nights or 10 days and nights and not on continuity of bleeding. The law of Mazoor (incapacitation) is continuity of bleeding for one complete Salaat time.
332. Question: If a woman bleeds while she is pregnant, what is it regarded as?
Answer: Any bleeding during pregnancy is regarded as it Isithaaza.
333. Question: What is bleeding at the time of birth called?
Answer: All the bleeding which takes place before half the infant is born is regarded as Istihaaza.
334. Question: What if bleeding of Nifaaz is continuous for more than 40 days, then what is it regarded as?
Answer: In a first birth, all the 40 days will be of Nifaaz and the days after the fortieth day will be Istihaaza.
335. Question: What if a woman who's bled for 30 days after her previous delivery, now bleeds for 50 days after birth, then what will it be regarded as?
Answer: For such a woman, 30 days will be regarded as Nifaaz and the remaining 20 days will be of Istihaaza. Such a woman should wait after the 30th day in case she stops bleeding before the 40th day. If she continued as in this case, she should take a bath on the 40th day and start Salaat etc and also make Qadhaa for the 10 days (i.e. from the 30th) since now she knows they were of Istihaaza.
336. Question: What if a woman bleeds for those in her first Nifaaz than 40 days after her first delivery?
Answer: Such a woman should take a bath after the 40th day and start Salaat. The remaining days are all classified as Istihaaza.

Laws of Istihaaza pertaining to Ibaadat.

337. Question: What are the rules for prayer for a woman who enters the state of Istihaaza and remains napaak all the time?
Answer: If such a woman has a regular habit (e.g. 5 or 6 days) of Haidh before she became a Mustahaza, then until such a time that she does not stop bleeding, she should regard the previous habit as those of Haidh and every Islaamic month, she should stop Salaat etc. on those 5 or 6 days. The remaining days she should regard as Istihaaza and after taking a bath she should start her Salaat etc. This is supported by the following Hadith: "Hadhrat Ayesha τ narrated that Fatima, the daughter of Abi Hubaish, came to Nabi ρ and stated: "I am such a woman who is in a state of Istihaaza all the time as a result of which I am never pure. Should I then not pray at all?" To this Nabi ρ replied: "No, this is not the bleeding of Haidh but bleeding from a vein. Therefore you should only regard your days of Haidh as

Haidh and on the remaining days, you should perform Salaat etc. after taking a bath."

338. Question: If a woman became a Mustahaza must she take a bath for every Salaat?
Answer: No, she need not take a bath before every Salaat, however if a Mustahaza baths at the end of Zohr time and reads Zohr Salaat, then performs Wudhu for Asr and reads Asr at the first time, then she makes Ghusl at the end time of Maghrib and read Maghrib, then makes Wudhu and reads Isha in its first time. Then makes Ghusl at the time of Fajr and reads it also in its first time, then it is BETTER as this has been stated in the Hadith and it is not surprising that by the blessing of following this method some benefit reaches the patient (i.e. her illness lessens).
339. Question: Can a Mustahaza read only one Salaat with her Wudhu or can she read several Salaat with the same Wudhu?
Answer: A Mustahaza can read her Fardh Salaat and as many Nafl, Qadhaa or Waajib Salaat as she pleases and also as much Quraan as she pleases as long as it is within one specific Salaat time. As soon as the Salaat time ends, she will have to perform a fresh Wudhu and this in turn will last her up to the end of that Salaat time?
340. Question: Can a Mustahaza who read Fajr Salaat read Ishraaq Salaat with the same Wudhu she made at Fajr time?
Answer: Her Wudhu for Fajr Salaat will expire with the rising of the sun. Therefore she will have to perform a fresh Wudhu for Ishraaq, which will last her up to the entrance of Zohr time, after which she has to make a fresh Wudhu again.
341. Question: What if a Mustahaza does not have the ability to make Wudhu due to her illness?
Answer: She should then make Tayammum and read her Salaat.
342. Question: Can a Mustahaza keep fasts or not?
Answer: A Mustahaza who had a regular habit previously, must keep fasts on all days except those that fall on the days of her previously regular habit. Those days will be regarded as Haidh and she should stop Salaat and Fasting and repeat these later.
343. Question: Can a Mustahaza enter the Masjid or not?
Answer: She may enter the Masjid on condition that there is no possibility of her soiling it in any way.
344. Question: Can a Mustahaza perform Tawaaf of the Ka'bah or not?
Answer: It is permissible for her to do so.
345. Question: Can a Mustahaza perform Sa'ee?
Answer: It is permissible for her to do so whether for Umrah or Hajj.
346. Question: Can a Mustahaza sit in Itikhaaf or not?
Answer: It is permissible for her to do.
347. Question: Can a Mustahaza make Tilaawat (recital) of the Quraan or not?
Answer: It is permissible for her to do so.
348. Question: Can a Mustahaza kiss the Quraan or not?
Answer: It is permissible for her to do so.
349. Question: Can a Mustahaza have relations with her husband?

Answer: It is permissible for her to do so according to the Shariat but it is better for her to abstain for medical reasons.

350. Question: If a woman bled for 1 or 2 days and then stopped then is it permissible for her to have relations?
Answer: No, it is not permissible to do so, but if she differentiates with certainty that she cannot classify it as Haidh, for example bleeding immediately after maximum days of Haidh then it will be permissible to do so.
351. Question: You have explained that it is permissible to have relations with a Mustahaza. However on the days which she regards as Haidh according to her previous habit, can she have relations on those days or not?
Answer: No, she cannot have relations on those days she classifies as Haidh just as she cannot read Salaat or keep fasts.
352. Question: If a woman started off bleeding continuously from the first time, then is it permissible to have relations?
Answer: Such a woman should regard the first 10 days and nights of every Islaamic month as Haidh and abstain from having relations during these days.
353. Question: From a medical point of view, is it good to have relations with a Mustahaza or not?
Answer: It is certainly not healthy for the man and the woman to have relations while the woman is bleeding. It is better to wait until the bleeding has stopped before one can do so.
354. Question: When does the Iddat of a Mustahaza expire?
Answer: The Iddat will be calculated as three menstrual periods. Her Iddat will differ according to whether she is a person with a regular habit or irregular habit. The Iddat of a person who starts bleeding continuously for the first time will last for 3 months because there is no extra amount of time between the 3 Haidh. A woman with a regular habit may even end earlier because she may bleed for 5 days after every 15 days in which case her Iddat will last for only 70 days.

The Rules of Nifaaz

Definition of Nifaaz

The bleeding which follows after ½ the infant is born is called Nifaaz. Regarding this the Aalim of medicine – Dr Ghulam Jilani has written that the blood which usually comes out as Haidh remains in the body during pregnancy and is used to nourish and strengthen the muscles and bones of the baby, that blood which is extra flows out after the birth as Nifaaz.

355. Question: Is the blood of Nifaaz the same colour as that of Haidh?
Answer: Yes, the colour of the blood of Nifaaz are just as the colours of Haidh. They are 6 colours:- black, red, brown, muddy coloured, green and yellow.
356. Question: Does Nifaaz also have a minimum number of days as Haidh?

Answer: There is no minimum for Nifaaz. The minimum for Haidh is to establish whether the blood is coming from the vagina or from some vein. In the case of afterbirth, it is certain that the bleeding is from the vagina even if it only for half an hour.

357. Question: What is the maximum number of days for Nifaaz?
Answer: The maximum number of days for Nifaaz is 40 days.
358. Question: What is the ruling for a woman who does not bleed at all after childbirth?
Answer: Such a woman should bath and start performing Salaat. This is the ruling.
359. Question: What if a woman who does not bleed after childbirth but it is so weak that bathing will affect her health?
Answer: Such a woman should make Tayamum. If she is too weak to sit or stand, she should lie down and pray.
360. Question: What if a woman bleeds for more than 40 days. Is it Nifaaz or Istihaaza?
Answer: If a woman bleeds for more than 40 days after her first delivery, then she should not wait for longer than 40 days but immediately make Ghusl and start her Salaat etc.
361. Question: What if a woman gave birth and after 40 days of bleeding she started bleeding for Haidh, then what should she do?
Answer: Such a woman should regard all bleeding after the 40th day as Istihaaza because the minimum period of cleanliness between 3 bleeds is 15 days. Since no clean days passed after Nifaaz, the second bleed cannot be regarded as Haidh BUT Istihaaza.
362. Question: If a woman bled in a precious delivery for 30 days and now continues for past 30 days then what should she do?
Answer: Such a woman should wait until the 40th day. If she stops before this it will be her new habit and she should make Ghusl and start Salaat etc. If she stops before this, it will be her new habit and she should make Ghusl and start Salaat etc. If she continues pass the 40th day then she should regard all the days after the 30th as Istihaaza. After bathing on the 40th day, she should start performing Salaat etc. missed since the 30th day. She should not wait after the 40th day but take a bath immediately and start performing Salaat, since any bleeding after this is Istihaaza.
363. Question: What if a woman who previously bled for 20 days, now bleeds after 15 days on the 35th day again?
Answer: The bleeding up to the 35th day will be regarded as Nifaaz because up to the 40th is regarded as Nifaaz. There is thus a possibility that her Nifaaz habit has changed. If, however, she bleeds pass the 40th day even for a moment, then all the days from the 20th will be regarded as Istihaaza and she will have to make Qadhaa for all Salaat etc. missed.
364. Question: What if a woman bleeds for 30 days and after 15 clean days. She bleeds again then what will it be regarded as?
Answer: Such a woman should regard the second bleed on the 45th day as Haidh because she had 15 clean days before this, which is the requirement for purity

from Nifaaz. Therefore the second bleed is of Haidh and not Nifaaz. If the second bleed is for less than 3 days, then it is Istihaaza and not Haidh.

365. Question: If a woman bleeds after childbirth for the first time after 15 days, then will this not be Haidh, since the 15 days of purity have passed?
Answer: No, the bleeding even if it is after 15 days will still be regarded as Nifaaz because it is within the days of Nifaaz. In the precious case the bleeding started after the 40th day.
366. Question: What if a woman bleeds for 2-3 days and stops for 2-3 days during the whole period of Nifaaz, then what is the law?
Answer: All this bleeding will be of Nifaaz because it is NOT a pre-condition for Nifaaz that the bleeding must be continuous.
367. Question: What if a woman fears that she will lose the child if she reads Salaat?
Answer: Such a woman should read with signs and if she did not do so, then she should make Qadhaa for the Salaat missed.
368. Question: What should a woman do if a Salaat time passes when less than half of the child is born? Can she read Salaat while being necessarily exposed?
Answer: Yes, she can do so out of necessity (if she did not do so up to then) but if she did not she should make Qadhaa later. (To postpone Salaat to such a later stage is not good).
369. Question: What is the rule for purity regarding that discharge which emits during the last stages of pregnancy before childbirth? Does it fall under the category of Mazoor if it is continuous for one whole Salaat? How does the woman experiencing this pray Salaat etc?
370. Answer: If a woman experiences such impurity as described above to such an extent that she does not remain pure for any length of time, then she will be regarded as Mazoor, and she can perform her Salaat in this condition BUT she must keep a pad outside the vagina and if it is not troublesome to place it inside the vagina to prevent the impurity from flowing out, then it will be Waajib to do so and this discharge will be regarded as Istihaaza.
371. Question: What is the ruling for a woman who does not have a vaginal delivery but delivers by Caesarian section (i.e. via a cut in the naval or below)?
Answer: The bleeding from such a wound or cut is not regarded as Nifaaz but Isitihaaza.
372. Question: Is this bleeding then not regarded as Nifaaz although the child was born because of it?
Answer: No, the bleeding from the wound is not Nifaaz but Istihaaza.
373. Question: If all the bleeding after half the child is born is called Nifaaz, then when will the bleeding be regarded as Nifaaz when a baby is born by Caesarian section?
Answer: Any bleeding which takes place from the vagina after the operation will be regarded as Nifaaz.
374. Question: After any method of the baby's birth, other than a vaginal delivery?
Answer: Only the bleeding from the vagina will be regarded as Nifaaz.
375. Question: If the womb is cleared after an operation, than how can we classify the vaginal bleeding as Nifaaz, since that blood is cleared after an operation?

Answer: All the excess blood is not cleared after an operation and this continues from even after the birth of Caesarian delivery. Therefore it is classified as Nifaaz.

376. Question: What if no bleeding takes place from the vagina after an operational delivery, does she have to take a bath and start Salaat just as with a normal delivery? Even though in this case the birth did not take place vaginally?
Answer: Since an operation has been carried out it will not be obligatory to bath as is the case with a normal delivery but she will have to make a fresh Wudhu at the time of each Salaat and perform Salaat.
377. Question: What will the bleeding of a woman be regarded as after the miscarriage of a child?
Answer: If any part of the child was formed such as the fingers, nails, or hair then the bleeding after such a birth will be regarded as Nifaaz.
378. Question: What if more of the infant is formed than indicated above?
Answer: Obviously, the bleeding after more features or characteristics have been formed will be Nifaaz.
379. Question: What is that bleeding called after a miscarriage where no part of the body was formed?
Answer: If no recognizable human part was formed and only a lump of flesh was noticeable, then the bleeding will be Haidh, if after 15 clean days and the bleeding more than 3 days. If less than it is Istihaaza.
380. Question: When should a person start calculating the days of Haidh after such a miscarriage, should she count her normal habit before the miscarriage or from the time she miscarried?
Answer: Such a woman should count her Haidh from the time she started bleeding.
381. Question: If human features were visible on the child after it was born, but the woman was bleeding before it was born, will all this bleeding (before and after) be classified as Nifaaz?
Answer: No, all the bleeding before the formed child was born will be Isitihaaza and that which came after will be Nifaaz.
382. Question: What if 2 children are born one after another. When will Nifaaz have started?
Answer: In this case the bleeding after the first baby will be that of Nifaaz.
383. Question: What if the second baby was born more than 6 months later. What will the bleeding then be called?
Answer: In this case both the bleedings after each child will be regarded as 2 separate periods of Nifaaz.
384. Question: What if 3 babies are born within 6 months of each other, what will the ruling be?
Answer: In this case the bleeding after the first birth will be regarded as Nifaaz and the bleeding after the second 2 children will be regarded as Istihaaza.
385. Question: What is the bleeding after the second and third children classified as?
Answer: As explained above bleeding after both the 2nd and 3rd babies will be regarded as Istihaaza and Salaat etc. will be obligatory.

386. <u>Question:</u> What if the time between the 3 babies is more than 6 months?
<u>Answer:</u> In this case the bleeding after the 2nd child will be Istihaaza and after the 3rd child will be Nifaaz.

387. <u>Question:</u> What if the children were born bit by bit and there were more than one?
<u>Answer:</u> In this case all the bleeding after the birth of the broken parts (limbs) will be regarded as Nifaaz.

The Laws of Nifaaz and prayer.

The rules of Nifaaz are the same as that of Haidh, in that a woman cannot pray Salaat, read the Quraan, touch the Quraan or enter the Masjid. But it will be permissible for her to touch the Quraan with an outer removable covering of the Quraan. It is not permissible to touch the cover which is firmly attached to the Quraan and is not removable. It is also not permissible for her to make Tawaaf of the Ka'bah or enter the Masjid.

388. <u>Question:</u> Can a woman in Nifaaz keep fasts?
<u>Answer:</u> She cannot keep Nafl or obligatory fasts in this state. If it occurs in Ramadhaan, she must wait until she is pure from Nifaaz and then keep Qadhaa of it.

389. <u>Question:</u> Can a woman in Nifaaz read any other recitations besides the Quraan?
<u>Answer:</u> She can read Durood Shareef, Istighfaar or Zikr of Kalimah etc. However, she cannot perform Salaat as is explained in this Hadith: "Ummul Mu'mineen, Umme Salma τ has stated that in the time of the Nabi ρ the women used to sit for 40 days after birth without reading Salaat or keeping fasts.
They used to rub a type of grass on their faces to keep it from drying out and becoming unhealthy. These days many powders and creams have been made for this purpose. This means that it is good to keep the face clean and glowing.

390. <u>Question:</u> Is it correct to bath the person after the 6th day of delivery?
<u>Answer:</u> Women consider it very important to carry put this ritual. According to the Shariat there is no importance to it.

391. <u>Question:</u> Is it permissible to have relations with a woman in Nifaaz?
<u>Answer:</u> It is totally Haraam (impermissible) to do so.

392. <u>Question:</u> Can a person have relations with a woman who stopped bleeding from Nifaaz according to her previous habit but who did not get to take a bath?
<u>Answer:</u> If such a woman has not yet taken a bath then she cannot indulge in physical relations unless any Salaat time has elapsed after the bleeding stopped.

393. <u>Question:</u> What if a woman becomes pure from Nifaaz on the 40th day then can she have sexual intercourse without Ghusl?
<u>Answer:</u> In this case, relations will be permissible before Ghusl BUT it is preferable that she has a bath before having relations.

Edited by Mufti A.H. Elias
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